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ABSTRACT

Focusing upon training teachers for a world perspective, the report presents papers by educators from Hong Kong, Nigeria, England, and the University of Indiana. The first part of the paper describes the Trans-Cultural Teacher Education Project. The basic objectives of the project are to enable people to understand human nature in greater depth, develop decision-making skills based upon moral values, and generate teaching materials with a global perspective. The report presents eight papers. The first paper recommends that undergraduate comparative education courses stress priorities for expenditure of the human and financial resources available for education. The second paper lists issues for discussion in a global perspectives course. The third paper presents a profile of developing countries to aid teachers in developing world studies programs. The fourth paper enumerates contributions of the social science disciplines to understanding of and teaching about industrial societies. The fifth paper cites an outline for an elementary school global perspectives curriculum course. The sixth paper draws parallels between human behavior and social organizations and explains how knowledge about controlling agression can be utilized in world studies courses. The seventh paper describes an anthropological approach to world studies (the Pattern of Life Style approach). The final paper explores approaches to teaching decision-making skills. Appendices are included. (Author/DB)

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We wish to acknowledge the generous grant of Mr. William Breese, of the Longview Foundation, which made possible both the meeting of the working party as well as the publication of this report.

Similarly, we wish to record the special link of the Trans-cultural Teacher Education Project with the World Council for Curriculum and Instruction. The idea of the project originated in the WCCI Conference at Keele in 1974. The WCCI is now the sponsoring body of the project. It will keep its members informed of developments, and will see its future world conferences as a valuable meeting point for project participants, as well as providing a forum for the critical appraisal of the project's ideas.

Details of membership of the WCCI can be obtained from:

Professor Alice Miel,
Executive Secretary,
World Countil for Curriculum and Instruction,
Box 171,
Teachers College,
Columbia University,
New York,
N.Y. 10027,
U.S.A.

TRANS-CULTURAL TEACHER EDUCATION PROJECT

PROJECT PLANNING WORKING PARTY

University of Keele
6th - 17th September, 1976

PARTICIPANTS

Mr. David W. Bolam	University of Keele
Professor Godfrey N. Brown (Chairman)	University of Keele
Mr. A. Wallis Johnson	Joseph Rowntree Charitable Trust
Mr. Trevor McCracken	University of Bradford
Professor James A. Majasan	University of Ibadan
Professor Alice Miel	WCCI
Dame Margaret Miles	UNESCO
Mr. Otonti A. Nduka	University of Ibadan
Professor Norman V. Overly	University of Indiana
Miss Betty Reardon	Institute for World Order
Mr. Roland P. Seymour	University of Keele
Dr. Raymond F. Simpson	University of Hong Kong
Mr. Raymond J. Smyke	WCOTP
Mr. Thomas Woodhouse	University of Bradford

I introduction

Professor Godfrey N. Brown

A small Working Party at Keele lasting two weeks, bringing together representatives of the Education interest of four Universities, situated in four different continents, all concerned to promote a world outlook in teacher education....joined periodically by outside specialists.... submitting papers....thrashing out the meaning of terms....getting to know day after day how each other thought and felt....building together.

When I first put forward the idea I had been enthusiastic about it. Disillusioned with the work of many groups where time rather than genuine discussion dictated decisions, I saw great virtue in working in a more realistic, prolonged way than is possible in a graduate seminar, and in a more academic way than can be permitted in the usual committee meeting.

But would it? As the time for it drew nearer I had doubts. Some of the participants did not know each other. Would they get along? Would factions reveal themselves? Could discussion and work be sustained for two weeks? Would enthusiasm flag and effort wither? Would it really be a working party or yet another talking shop?

The following pages give a partial answer to these questions. Partial for two reasons. First, the success of the Working Party really needs to be measured in terms of work done subsequent to the production of this Report. Secondly, because this Report itself cannot really reflect the nature of the interaction between participants which characterised the proceedings. This introduction is one person's personal attempt to convey something of this.

It would be possible to describe our work by undertaking a scissors-and-paste job with the minutes of meetings, made in admirably succinct form on a rotating basis by the representatives of the four co-operating institutions. Minutes, however, are apt to be rather dull for those who were not present; our minutes record what was agreed rather than the exchanges which went into the agreement; our agreements, anyway, are recorded in later pages. Instead I shall attempt a more descriptive approach which, hopefully, may convey something of the ethos of our discussions.

Our working party wallets (holders, files, document containers - fortunately that was one piece of terminology we did not have to agree upon) contained a number of background papers, among which was one entitled "A Proposed Development and Research Programme in World Studies" signed by Adam Curle (Bradford), Alan Brimer (Hong Kong), James Majasan (Ibadan), Norman Overly (Indiana), Godfrey Brown (Keele) and Alice Miel (WCCI). This set out a rather elaborately conceived scheme for an ambitious and rather expensive project. This was the document that was to be modified and added to over the two weeks of the Working Party. As a result it was almost completely rewritten.

In the wallets, too, was a diagram, prepared by Robin Richardson of the One World Project, which categorised three significant approaches to World Studies. These were labelled 'conservative', 'liberal' and 'radical'. Characteristics of the 'conservative' approach included a concern to defend the national self-interest with force if necessary, seeing education as evoking loyalty to the nation, using a curriculum concentrating on national history and culture, employing the formal class as its basic unit and the teacher as instructor. Characteristics of the 'liberal' approach were a concern to create a system of world order with laws to prohibit the use of armed force, seeing education as evoking loyalty to the world community as a whole, using a curriculum concentrating on world history, other cultures and the United Nations, tending to make provision for individuals and groups and using the teacher as a guide. Characteristics of the 'radical' approach were a concern to create justice and equality both within and between countries, using education to develop the skills and attitudes of 'freedom fighters', taking as its curriculum content such concepts as 'structural violence' and being prepared to adapt its teaching style to a variety of groupings and roles according to varying tasks.

This, of course, is just a thumbnail sketch of three possible approaches which, in their turn, were something of a simplification of the rich variety of attitudes, skills and contradictions found amongst teachers. However, it might perhaps help the reader of this Report to know that the members of the Keele Working Party tended to subscribe to the 'liberal' approach, sympathise with some of the objectives of the 'radical' approach, and see only a little value in the 'conservative' approach. Here I should perhaps emphasise that, in saying this, I am alluding simply to members' educational philosophy and not their political viewpoints.

A commonly held educational philosophy, together with the use of a common language in English, made for a constructive approach to the Project. Almost without exception each Working Party session marked an advance on the work of its predecessor. Yet each session involved discussion of significant issues and revealed a difference of emphasis between participants. These emphases cannot be easily assigned to individual members: on one occasion X might favour a more radical approach whereas at another time this might be the role of Y. Similarly, there was not always agreement between the representatives of one country or one institution.

Exploring some of these differences of emphasis, however, may have some value at this stage in the Project's existence. It may help in the evaluation exercise which is seen as a principal concern of those taking part.

First, there was a difference of emphasis in respect of the urgency of making provision for a 'world dimension' in teacher education. All agreed that this was a vital matter but there was some difference about immediacy of 'the world crisis' for which educational provision needed to be made. Understandably Working Party members who came from, or had had experience in, developing countries, tended to see the need for innovatory world programmes as a matter of first priority.

Another difference of emphasis arose over the question of 'commitment'. Here colleagues from the newly emerging field of Peace Studies were critical of the Project's concern to avoid the inculcation of political and cultural biases. They agrued that in seeking to avoid this, the Project was in danger of tacitly accepting the status quo.

Introducing a global dimension into the curriculum was being done in order to make for a better world. This, in its turn, meant change and this could not be reconciled with maintenance of the 'status quo'. Whilst recognising the force of this argument, the majority believed that the process of education had to be guarded as carefully as possible from dangers involved in indoctrination. Education is frequently concerned with helping the young to orientate themselves happily and wisely in the modern world. This calls for skilful counselling which may not be genuinely helpful if it does not permit of making available to the young a wide choice in political and cultural matters. A 'world dimension' in education is very different from a 'world direction'.

Another discussion point involved a consideration of the membership of the Project. It was argued by some members of the Working Party that this was too limited: four universities in the English-speaking world were not sufficiently representative of the great diversity of the world's peoples. Here all members of the Working Party were in agreement. All would like to see, before long, much more world-wide participation but at the present time of economic difficulty and uncertainty regarding funding, it seemed that there was much to be said for a nucleus of institutions exploring together the feasibility of international curricular co-operation for a three-year period. Added to this, the four member institutions will enjoy, where practical, association with other institutions to their mutual advantage.

Somewhat similar considerations applied to the form of curricular co-operation. As originally envisaged it had been hoped that there might at least be a common 'world' element in the teacher education curricula of the four member institutions. This, it was hoped, might involve some common content as well as common teaching style. This is now seen as a development for the second phase of the Project. The feasibility phase will see an element of common orientation in the teacher education programmes of the co-operating institutions (see p. 18) and it will encourage exchange of programmes, but the mechanics of curriculum innovation are so difficult and different in Hong Kong, Nigeria, the U.K. and the U.S.A., that initially, at least, the common element in curricula will be kept small. Nevertheless, in their varied ways each member institution will, it is hoped, be making a contribution of value to the practical realisation of ideals proclaimed by UNESCO, WCOTP and many other educational bodies.

Another difference of emphasis arose over seeking funds to finance the Project. Economic reality seemed to mean that funding by multiple agencies would be required. Which agencies should be approached? There was ready acceptance of the idea of approaching many large, well-known institutions but then the suggestion was made that an approach should be made to a liberal South African body. On the one hand it was argued that such a source was likely to be tainted by its association with apartheid, which in many vital respects negated the underlying assumptions and basic objectives of the Project. On the other hand, it was suggested that the association of such a source with the Project could be mutually advantageous: it could help finance worthwhile programmes in four countries and, at the same time, help promote a trans-cultural perspective in a country where this was sorely needed. The outcome of the discussion turned eventually on the hard realities of the international situation: South African funding could not be reconciled with Nigerian participation. International considerations cannot be ignored even by a trans-national project(1); indeed, as in the case of South Africa, they constitute, in part at least, its justification.

....and so on throughout the two weeks of the Working Party. We worked over the individual papers found in the later pages of this Report; we struggled with the terminology of the general statement (see pp. 10-17) and we subjected to scrutiny the programmes from the member institutions (see pp. 19-84). There was no let up and no flagging. It was a Working Party that did not belie its name.

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(1) An explanation of the terms used in this paragraph will be found on p. 12.

Table 1: WORLD STUDIES a map of some of the tensions

	FOCUS	'CONSERVATIVE'	'LIBERAL'	'RADICAL'
GOALS	the political task	to defend the national self-interest, with force if necessary	to create a system of world order - viz. laws to prohibit use of armed force	to create justice and equality, both within and between countries
	the educational task	to evoke loyalty to the nation	to evoke loyalty to the world community as a whole	to develop the skills and attitudes of 'freedom-fighters'
SCHOOL CLASSROOM	curriculum content	national history, culture, achievements, victories, great men	world history, other culture, East-West conflict, United Nations	relevant concepts - 'structural violence', North-South conflict, systems, perceptions, bias, etc.
	resources for learning	textbooks, chalk-and-talk	worksheets, hand-outs, 'evidence', newscuttings etc.	experimental - games, simulations, and involvement in real issues
	teaching style	class as basic unit, and teacher as instructor	individuals or small groups as basic unit - teacher as guide	variety of groupings and roles according to varying tasks
	basic skills	factual recall - dates, events, formulae, terminology, spelling etc.	skills of enquiry - assessing evidence, forming and testing hypotheses	skills of expression - language visual media, action in real political and social issues
BACKGROUND	school organisation	rigid boundaries - e.g. in hierarchy, distinct subjects, seclusion, segregation of sexes	blurring of boundaries - 'participation', integrated studies, mixed ability etc.	variety of boundaries, according to varying tasks
	schools in society	'more academic' education for children of present elite	'equality of opportunity' - viz. emphasis on future elite	for everyone, a variety of learning experiences, within and towards real social equality
	theory of knowledge	Platonic - reality as wholly external to the human mind	'forms of knowledge' - idea of distinctive intellectual disciplines	existentialist - emphasis on subject-object dialectic, 'social construction' of reality

II the trans-cultural teacher education project

- promoting a world outlook through education

(Statement drawn up by the Working Party, September, 1976)

1. INTRODUCTION

The Keele Conference of the World Council for Curriculum and Instruction in September, 1974 endorsed, in principle, the draft UNESCO Recommendation concerning Education for International Understanding, Co-operation and Peace, and Education Relating to Human Rights and Fundamental Freedoms.

Prior to the Conference, educationists in the Universities of Bradford, Ibadan, Indiana and Keele, conscious of the urgency of world problems, had already taken initiatives to contribute to a solution of these problems through educational programmes. Thus, for instance, Bradford had established a Department of Peace Studies, Ibadan had formulated a new Foundations programme involving problems of development within a world perspective, Indiana, through its Social Studies Development Centre, had established a number of world-orientated programmes, and Keele had instituted an Advanced Diploma course in the Teaching of World Studies for experienced teachers.

At the Keele Conference representatives from Ibadan, Indiana and Keele agreed to pool their efforts in a project which, by its very trans-national, co-operative nature would increase the effectiveness of their work. Additionally they sought to add support to the concern expressed by UNESCO and associated bodies in respect of the School Curriculum within the context of Lifelong or Recurrent Education. Since the Department of Peace Studies at Bradford was not directly concerned with the preparation of teachers, it was agreed that it should be informally associated with the Keele Institute of Education in the project.

The Conference of the World Council for Curriculum and Instruction held in New Orleans in March, 1975 endorsed, in principle, the proposals contained in the project.

Conscious of the need to ensure wide world coverage, consultations took place in the period July to October, 1975 with the Department (now School) of Education of the University of Hong Kong as a result of which this institution decided to co-operate in the project.

Financed by Mr. William Breese of the Longview Foundation, through the good offices of Professor Alice Miel, Executive Secretary of the WCCI, representatives of the co-operating universities, together with other interested people, met as a Working Party at Keele from 6th-17th September, 1976 and decided to co-operate as outlined below.

Initially the project will be limited to the four institutions together with other bodies with whom an informal relationship may be established. Ultimately it is anticipated that this co-operation will show the possibilities of more integrated, comprehensive development involving, as full partners, bodies concerned with teacher education in many countries and in several languages. A prime consideration in extending participation in future development is to assure wider global and multicultural representation.

2. ASSUMPTIONS

There is no dearth of documentation of the unprecedented and potentially disastrous dimension of the multiple planetary crises(1). Neither is there any lack of indictments of failure, and exhortation to endeavour, on the part of educational systems to respond to these crises(2). Indeed there are many attempts at programmes in global education and world studies(3). However, what seems to be sorely needed is a programme combining a sound theoretical base with practical, direct classroom application. This project seeks to make good this deficiency.

The basic operating assumptions of the project are that educational responses to world crises, even those with a global perspective, devised in a single national, cultural or idealogical context are bound to be inadequate to the global reality; and that abstract theorizing about appropriate forms of global education without developmental application are unlikely to meet classroom needs. We, therefore, advocate the development of programmes from their very inception in a trans-national context with practical implementation in actual teaching situations.

We also assume that emotional reactions to crises are so crucially important to human survival that education must enable people to understand human nature in far greater depth; and assuming that ethically acceptable resolutions of the crises require skills in decision making that are essentially moral, we advocate educational responsibility for moral development.

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(1) e.g. "Limits of Growth"; Lord Ashby: A Second Look at Doom; the statements of Secretary General U Thant regarding pollution, poverty and the arms race; U.N. Human Rights Commission and Amnesty International studies on human rights violation and political repression; the U.N.D.P. report on poverty and development; the Swedish Peace Research Institute studies on arms trade and expenditure.

(2) e.g. Reischauer, Edwin O.: Towards the twenty first century, Knopf, 1973.

Faure (Edgar) and others: Learning to be: the world of education today and tomorrow, Unesco, and Harrap, 1972; Unesco, and Unipub, N. York.

Freire, Paulo: Pedagogy of the oppressed, Herder and Herder, 1970; Penguin, 1972; Seasbury, N. York, 1970.

(3) e.g. Unesco Associated Schools Project, World Studies Project, Centre for Global Perspectives.

The Trans-cultural Teacher Education Project is, therefore, guided in its formulations by the assumptions of the necessity of trans-nationalism, practical application, emotional understanding and ethical responsibility in global education programmes.

3. PURPOSE

In short, the purpose of this project is to carry out development and research in teacher education designed to foster in teachers, and ultimately in those they teach, the knowledge and skills needed for trans-cultural co-operation. In particular, the project will seek to make a contribution to the implementation of the UNESCO Recommendation passed by the general Conference of UNESCO in Paris in November, 1974.

4. FRAME OF REFERENCE

(A) Project Approach

The approach will be interdisciplinary, trans-national and trans-cultural. By 'interdisciplinary' we mean that, while due recognition will be paid to traditional subject disciplines, the focus of the programme will be problems, issues and themes (see (C) below). By 'trans-national' we mean the functioning together around a common purpose of persons and organisations from various countries representing not nation states but ideas, values and common and shared goals. By 'trans-cultural' we signify an attempt to avoid inculcating any particular cultural or political bias. The project will seek to help teachers to take examined value positions and to appreciate plural values.

(B) Global Perspective

In this project we are indebted to Robert G. Hanvey(1) for the following categorisation of the dimensions of a global perspective:

i Perspective Consciousness:

The recognition or awareness on the part of the individual that he or she has a view of the world that is not universally shared, that this view of the world has been and continues to be shaped by influences that often escape conscious detection, and that others have views of the world that are profoundly different from one's own.

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(1) R. G. Hanvey: An Attainable Global Perspective, commissioned by the Center for Teaching International Relations, University of Denver, and published by the Center for Global Perspectives (formerly Center for War/Peace Studies), 218 East 18th Street, New York, NY 10003, U.S.A.)

ii "State of the Planet" Awareness:

Awareness of prevailing world conditions and developments, including emergent conditions and trends, e.g. population growth, migrations, economic conditions, resources and physical environment, political developments, science and technology, law, health, inter-nation and intra-nation conflicts, etc.

iii Cross-cultural Awareness:

Awareness of the diversity of ideas and practices to be found in human societies around the world, of how such ideas and practices compare, and including some limited recognition of how the ideas and ways of one's own society might be viewed from other vantage points.

iv Knowledge of Global Dynamics:

Some modest comprehension of key traits and mechanisms of the world system, with emphasis on theories and concepts that may increase intelligent consciousness of global change.

v Awareness of Human Choices:

Some awareness of the problems of choice confronting individuals, nations, and the human species as consciousness and knowledge of the global system expands.

To the above analysis we would add that a global perspective needs to recognise and foster unity within the human race and that this should be reflected in each of the five dimensions listed above. Such a global perspective is fundamental to thought, feeling and action for human welfare and justice.

(C) World Studies

The above elaboration of 'a global perspective' may be used by teachers at varying levels of education and in many different situations. One approach that has been used is called World Studies. World Studies takes as its basic unit of study the world seen as a global entity. World Studies is still very much in process of evolution and takes many forms. It frequently involves the interdisciplinary study of the problems of world order. It has a time dimension in comparative studies. It draws on work done in the Social Sciences (which too frequently is ignored in school curricula) and by the global data increasingly available from the United Nations, its specialised agencies and other international organisations. Such data needs to be incorporated in programmes of teacher education as a matter of world welfare.

The key issues for inclusion in World Studies would, inter alia, comprise

i	The nature of man:	considerations of ethology, anthropology and psychology
ii	The ecology of the human species:	overpopulation; preservation and development of natural resources
iii	Culture:	diversities and unities
iv	The meaning of development:	the social and economic implications of scientific and technological progress; the uneven incidence of development; urbanisation; inflation
v	Values:	the philosophical, psychological and educational importance of concepts, processes, attitudes and abilities, justice, human rights and human fulfilment
vi	Group tensions and their resolution:	prejudice; injustice; the prevention of discrimination; the protection of minorities; violence; national and international political organisations Peace relations: meaning, problems, possibilities, probabilities

(D) Teacher Education

Ultimately possessing both a global perspective and an understanding of the content of world studies should produce a more enlightened public opinion. To this end teachers can contribute and this project is concerned to examine, and augment, this contribution. To ensure maximum multiplier effect, it is concentrating initially on programmes of teacher education, interpreted as broadly as possible, at both the pre-service and in-service levels.

(E) Lifelong Education

In its concern with teacher education and public opinion, the project will have regard throughout to the concept of lifelong or recurrent education. UNESCO has gone on record as seeing this as an animating principle, taking education both as a formal and non-formal process throughout the individual's life, from his earliest childhood to the end of his days. It involves education throughout the duration of life and covers all the various aspects of the life of individuals and societies(1).

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(1) see G. W. Parkyn: Towards a Conceptual Model of Life-Long Education, UNESCO, 1973

(F) Evaluation

The project is concerned to try to measure as systematically as possible the effectiveness of the curriculum developments it undertakes. However, we are conscious of the many difficulties that this entails. For example, the effects of curriculum development may take many years before they are demonstrated and take many forms in different cultures. Accordingly, for the first phase of the project we shall emphasise institution-based evaluation concerned to help those responsible for innovation within institutions to gauge their effect and effectiveness. In this we shall emphasise:

i Recording the strategy of the innovation adopted, including difficulties encountered and modifications made.

ii Recording the benefits and disadvantages of the innovation as perceived by those involved with it, including any resulting changes in the learning environment.

iii A critical appraisal of the innovation by the personnel of the co-operating institutions using criteria derived from the concept of a global perspective outlined in (B).

5. THE AIMS OF THE PROJECT

The project will seek to influence education and public opinion by:

i contributing to the development of a rationale and a theoretical structure for incorporating a world outlook in teacher education;

ii creating curriculum designs with a global perspective in existing basic or support courses taken in teacher education at either pre-service or in-service levels;

iii developing curriculum strategies, teaching styles and materials for use in teacher education; these will include material for both short-term projects undertaken by student teachers during teaching practice, and longer term curricula for use in schools;

iv attempting to ensure that the three foregoing aims enrich teachers and their students by increasing their self-awareness, knowledge and empathy;

v recording and evaluating experience gained in the introduction and implementation of the new materials;

vi exchanging between co-operating institutions the products of their work and other appropriate materials for critical review and, wherever possible, trial;

vii preparing and implementing effective trans-national research designs in teacher education, including the co-operative collection of data and resources.

6. THE FEASIBILITY PHASE

The feasibility phase will cover a period of three years from September, 1976 during which the project's resolve, resources, organisation and functioning are the object of trial. Whilst recognising that local circumstances circumscribe their activities, the representatives of the four member institutions believe that trans-national co-operation in education is essential to the promotion of a global perspective. These representatives, therefore, are committed as a matter of first priority to demonstrating the feasibility of such co-operation. They further agree to establishing programmes with the following common features:

(a) concern with the attitudes of teachers towards the people who inhabit the globe and their problems;

(b) from within their combined resources fostering all of the dimensions of the global perspectives set out in 4(B)*;

(c) from within their combined resources giving coverage to all the key issues in world studies contained in 4(C)*;

(d) from within their combined resources seeking to influence teacher education designed for those teaching young people aged 6 to 18*;

(e) developing programmes that arise from, and complement, existing courses;

(f) providing opportunities for teachers to make significant choices and decisions involving a world perspective;

(g) considering alternative teaching styles as a means of promoting a world outlook;

(h) demonstrating a readiness to use resources external to the educational system;

(i) encouraging the individual to believe that he or she can make a contribution of some value to world betterment;

(j) monitoring curriculum development materials;

(k) producing diagnostic and evaluative instruments;

(l) using the publication of the Keele Working Party in the teacher education programmes of the four member institutions.

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* In these cases member institutions may each have programmes involving more limited coverage.

During the feasibility phase it may be useful to make distinctions between:

A. the four member institutions;

B. associated institutions which will help with advice; and

C. trial institutions (schools and colleges where the project's methods and materials are put on trial).

7. THE FUTURE

Fundamentally the project shares the vision of the World Confederation of Organisations of the Teaching Profession in its resolution relating to the theme 'Education for a Global Community'. This Resolution, passed in 1976, was aimed "at the establishment of a world of interdependent nations, having diverse languages, customs, values and distinct cultures with full knowledge and understanding of each other out of which should flow mutual respect, love, tolerance and friendship and genuine concern for the independence and welfare of one another".

The Trans-cultural Teacher Education Project is designed to make a practical contribution to the realisation of this vision.

Table 2: TTEP Feasibility stage: OUTSIDE CONNECTIONS

	When operative?
1. Membership of WCCI To be kept regularly informed. Some may be involved in (3) below.	Throughout
2. Associated individuals/institutions These links would be informal. The individuals/institutions would be already involved in comparable "world studies" activities, but not wish to be directly involved in TTEP. Examples: Bradford Department of Peace Studies, World Studies Project?	Throughout
3. Those involved in trial/evaluation	
A. Schools, Colleges of Further Education etc. Helping try out materials developed by teachers in training. Normally, the developers would be responsible for such trial themselves.	Mainly in Year I
B. Teacher Training Institutions (or individuals involved in such work) Invited to give a critical appraisal of aspects of TTEP's work. The link would be informal, and may be limited to a one-off request. The number of such contacts would need to be strictly limited (given the resources of TTEP and also the dangers of too great a diffusion of time and energy).	Mainly in Year II
4. Interested public These would range from people just wanting brief information about the project, to those who visit one of the institutions concerned and press to be involved in the work. Have we budgeted for such dissemination?	From start, but mainly in Year III (i.e. must wait until TTEP has something to disseminate.

Future participants - for enlarged project after 1979

The situation will need to be examined in the third year of the project. Care will need to be taken to be sure that the project is extended beyond the four original national areas.

III the plans of co-operating institutions

A. University of Hong Kong

B. University of Ibadan, Nigeria

C. University of Indiana, U.S.A.

D. University of Keele, U.K.

PREFACE

- different approaches and common interests

The feasibility phase may be thought of as finding out about the problems of training teachers for a world perspective, by each of us doing something about it in our own institutions. At first sight, it might have seemed desirable that we all should have agreed to do the same thing, such as compiling a materials-unit on a world problem. Certainly this would have given a sharp focus for comparisons, and alerted us to the extent that we were each culture-bound. However, two basic considerations pointed to an alternative strategy. First, there was an awareness that to prepare world-minded teachers would be a complex operation, in which materials-production might only be a minor aspect alongside such factors as training teachers in new methods, revising the programmes of our institutions, or attempting innovation within them. Secondly, it seemed desirable to exploit the diversity and range which the members represented: colleagues with a variety of research interests, institutions which varied considerably in size and organisation, and from contrasting socio-economic contexts. So it seemed right that we should, between us, further our common concern, by approaching it from several different angles and in ways that made sense in our own work situations.

We were nonetheless aware that such an approach ran the risk of disconnectedness. One corrective to this is the recognition of two broad interest areas, which cross link the proposals:

(a) Experiments in methodology - both methods of training teachers as well as possible classroom strategies. (Universities of Hong Kong and Keele)

(b) Revision of teacher-training programmes - both the content of individual courses as well as a review of the total situation. (Universities of Ibadan and Indiana)

Although - as noted above - each institution tends to be more interested in one than the other, the two areas are inseparable. New methods may call for differently conceived courses and vice versa - a reality which is epitomized in Keele contribution (D(a)) which will explore both new contributions to the study of man, as well as appropriate teaching methods.

In addition to these two areas, there is a third broad interest consciously shared by all institutions, namely the problems of curriculum innovation. What are the difficulties one encounters in attempting to implement a new approach in education? All contributors have agreed to keep a record of their experience of this. Again there will be a frequent written interchange of their experiences between them. Moreover, the international conferences of WCCI will provide a meeting place for all involved to discuss progress, and to make changes where necessary.

Finally, as all the contributors were involved in working out the shared framework of reference (see Section II.4) we believe that our diversity of approach will be able to combine both flexibility and shared purpose.

A. University of Hong Kong

STRATEGIES IN TEACHING WORLD STUDIES

Raymond F. Simpson

Present situation - the Institutional Context

Although the School offers higher degrees by thesis and is developing an Advanced Diploma through coursework, the major concern is with the initial training of graduates for teaching in the middle and upper forms of Hong Kong secondary schools, using English as the medium of instruction.

A considerable number of graduates still enter teaching without professional training and for these the School provides a two-year part-time course which is equivalent to the one-year full-time Certificate of Education. This certificate course covers both theoretical and professional studies as well as practice in the teaching of a particular school subject.

As World Studies is not taught as a separate subject in schools, it seems inevitable that the introduction of a global perspective will depend on the initiative of the classroom teacher, rather than as a syllabus requirement. There is, however, the possibility of introducing World Studies in the new Social Studies course for the 12-15 year age group of students, for which there are no formal examination requirements.

In the first instance it is proposed that World Studies be introduced as an elective course in the Certificate programme but it might ultimately become a unit in an Advanced Diploma.

Proposed Elective Course in World Studies

The course would be problem based and involve the active participation of the teachers in training in the identification of these problems and exploring ways to overcome them. The emphasis would be on heightening awareness among themselves and among the children they teach and of devising strategies to change attitudes which are not conducive to world harmony.

Participants in the elective course will be required to explore ways of introducing a global perspective through their teaching of the traditional subjects in the classroom.

Course Teaching Method - a Tentative Approach

After an introductory lecture an opportunity would be provided for the private study of the Hanvey document "An Attainable Global Perspective". Student-teachers would then split into groups to study one of the dimensions in detail.

Problems, preferably with some special local significance, would then be selected to reflect the particular perspective chosen. Student-teachers would then be required to devise a list of simulated opinions representing a wide range of controversial views on the subject. This technique has already been used in the School of Education with some success as a means of changing attitudes, and a specimen set of "opinions" would be provided for guidance.

The process of compiling the "opinions" will necessitate a wide range of contacts and background reading. Staff will be on hand, moving between the student-teacher groups, acting as the "devil's advocate" when necessary.

As participants are not personally committed to any of the "opinions" they have no need to defend them. This makes it easier for them to modify their views as the discussions proceed.

Evaluation

It is, of course, necessary to subject the programme to a critical appraisal. A simple form of teacher assessment is considered appropriate in the first instance but, if funds are available, then a more detailed evaluation would be desirable.

Request for Assistance for Programme Materials and Evaluation

It is estimated that the following resources will be necessary to bring the initial study to a successful conclusion within the two-year period:

Part-time evaluation assistance

Part-time secretarial assistance

Books and materials

Printing and paper

Miscellaneous - postage etc.

If the project is extended to the Chinese University and the Colleges of Education, then additional resources will be needed.

Commitment

Although the School of Education has agreed to participate, the final form of the programme will need to be considered by Professor Brimer and other members of staff who it is hoped will be involved.

Although I see no major difficulty arising, it must be appreciated that the Certificate of Education training programme is already a heavy one but a report, samples of materials developed and student-teacher project work should be forthcoming by the end of the suggested two-year period, subject to available resources as indicated above.

Support Paper 1

EDUCATION FOR DEVELOPMENT

R. F. Simpson

Teachers in training are frequently offered a course on "Comparative Education" in which the educational systems in certain well-developed countries are surveyed. However, in the short time usually allotted to the subject, it is hardly surprising that such programmes often prove superficial and sometimes actually misleading.

Rarely do comparative courses discuss priorities for development or the strategy for deploying the limited human and financial resources available. These are crucial issues in less developed countries and it is important for students to realise that the premature adoption of policies prevailing in the West may actually hinder development.

This suggested approach is an attempt to sensitise students to problems of local significance. Data from other countries is sometimes used to draw attention to the issues involved but no pretence is made in this initial course to make a thorough comparative study. It is hoped that the material will meet the needs of colleges and university departments of education as well as providing a background course for administrators who may have the responsibility for allocating funds to education.

Although mainly intended for use in "Third World" countries, the approach should also be suitable for institutions in developed countries which are studying the value of education as a means of development. Indeed there is a growing awareness of the problems of the "Third World" among students in affluent areas and a great deal of sympathy for their plight which may need to be based on a more realistic and less emotional appraisal of the situation.

While the social, anthropological, economic and political aspects of the problems of development are usually covered in appropriate courses, the specifically educational issues are often neglected or lumped together in a general demand for a greater investment in education with little consideration for the "returns" from alternative investments in the educational field. A study of such issues might well form part of an undergraduate course in education intended for a wider spectrum of students than those already committed to the teaching profession.

People concerned with education frequently find themselves in responsible social positions and it is intended that, in following this somewhat unusual course, students will develop a balanced judgement and a clearer strategy for harmonious development in their respective countries. For this reason the course is based on problem units relevant to almost any developing country. Each unit comprises a series of opinions or contrived "quotations" which might have arisen during discussions among parents, teachers, planners or the "man in the street". Some of the statements are purposely exaggerated and some are clearly false, but most contain at least a grain of truth. It is hoped that they will provoke vigorous student discussions and, to this end, the "quotations" have been juxtaposed so as to highlight contrary views on each question.

Students with no experience outside their own countries, or with limited knowledge of English, are naturally hesitant to take the initiative in discussions but, by providing "quotations" attributed to someone else, it is hoped that participants will feel more free and more able to express controversial ideas of their own. Many of the questions raised will have no definite answers and indeed, even if there were, it is to be expected that they would vary from region to region. Even in one particular area the solution is likely to change with time as the country develops.

It is realised that the various "quotations" cover a very wide range of topics and, after the initial reading, it may be thought desirable to concentrate student discussion on a few that seem relevant locally. There is, of course, no reason why certain topics should not be omitted completely and indeed this is to be expected in a course that has been designed to meet the needs of people in many different areas of the world.

Courses are normally based on a body of knowledge presented in a series of lectures. However, this course starts with the raw opinions of the people actually involved, rather than an academic distillation of wisdom by lecturing staff which can rarely be imbibed in its undiluted form. It is appreciated that the results of research and successful educational practises might help the student to suggest better solutions to local problems but, without considerable first-hand experience, the transplantation of results to other climes is a hazardous procedure.

GLOBAL PERSPECTIVES

- problems and issues for discussion

Mainly Economic and Manpower

1. Educational expenditure - how much is enough?
2. Should you be paid more because you are educated?
3. Why not expatriate salaries for everyone?
4. Education - community investment or individual consumption?
5. Education for women - is equal pay really justified?
6. Universities - manpower necessity or elite club?
7. Manpower needs - white collars or blue?
8. The cost of Education - who should pay the bill?

Mainly Equalitarian

9. Comprehensive schools - levelling up or levelling down?
10. Private or public - you get what you pay for.
11. Why should education be free and compulsory anyway?
12. Kindergartens - headstart or headache? - passing the 3+.
13. Pupil repeaters - wastage or saving?
14. Mission schools - social equality - at what cost?
15. Parental desires or community needs?
16. Perhaps school fees are fairer after all.

Mainly Resources

17. Equipment and visual aids - necessities or extravagances?
18. Course length - does longer mean better?
19. Schools for the handicapped - why not help the normal first?
20. Television - teacher or time waster?
21. School classes - does smaller mean better?
22. Cutting the educational cake.
23. Education for leisure - an unnecessary luxury?
24. Part-time or full-time - open schools and open universities.

Mainly Methods

25. What is wrong with rote?
26. Subject specialists - competition or co-operation?
27. Discipline for development or freedom for flexibility?
28. East-West, home is best - overseas education.
29. Language instruction - English for the elite.
30. To school or not to school?
31. Lifelong education - from cradle to the grave.
32. Population education - is it conceivable?
33. Curriculum - casting false pearls to real swine!
34. Those who can, do - those who can't, teach!

Mainly Measurement

35. Statistics don't lie - they just emphasise the unimportant.
36. Comparisons are odious - and comparative education only confuses.
37. Examinations - stimulus or scapegoat?
38. School time-tables and syllabii - fragmentation or integration.
39. Centralisation - red tape or real progress?
40. Politics and religion - exclude or encourage?
41. Genetic differences or just racial prejudice?

Topic No. 5

Education for women - is equal pay really justified?

Quotations for discussion

1. The vast majority of women in developing countries are destined to spend their time in the home bringing up the family, or assisting with routine tasks in the fields or the factory. Under such circumstances, an education is an unnecessary luxury which the country cannot afford at present.

2. If a country is to develop rapidly, it is essential to make use of every source of labour. Although at present many women do routine jobs, this is because their education has been neglected in the past. There is no evidence to refute the fact that women can perform most jobs as well as men, and some of them better, if they are only given the education and the opportunity. We cannot afford to ignore this source of skilled womanpower.

3. Even if many women still remain close to the home, their influence must not be underrated for they are largely responsible for the education of their children, if not in the formal sense at least in many aspects of social and character training. Many children learn to read on mother's knee and are encouraged by her to continue their education. It is, therefore, a wise investment.

4. The desirability of educating women should not be debated from the economic standpoint, for it is fully justified on purely equalitarian grounds. Women are frequently excluded from the better jobs and even when they get them they are often given a lower salary, which is quite unfair.

5. Many women actually prefer to go to male doctors and male lawyers, so they have only themselves to blame if they find it harder to get professional positions, unless they accept them at lower salaries.

6. The salary offered to women is a matter of supply and demand. If women can be attracted at lower salaries, then it would be foolish for any employer to pay more - if this was done by government they could be accused of wasting public funds which could be used for other important welfare projects.

   In many cases women are only preferred because they are paid less. If their salaries were the same as for the male, they would find it much harder to get a job.

Topic No. 21

School classes - does smaller mean better?

Quotations for discussion

1. It is no use talking about using modern methods in our schools when we have still got primary classes of over fifty pupils. With classes of that size, a teacher can only sit them in rows and use chalk and talk. Individual methods and practical work would lead to chaos with large classes.

2. A low student/staff ratio may be an indication of a high quality education but it could easily be an indication of greater affluence or an excuse for inefficiency. Much will depend on the prevailing social climate in the country.

3. The majority of teachers in developing countries just lecture while students memorise things by rote. Such methods have been used for generations and it is unrealistic to expect the situation to change rapidly. Indeed, many older people do not want modern "play way" methods because they believe the children do not learn so much. If the teacher is only lecturing, it does not make much difference if the classes are 20 or 200 in size, apart from the marking load.

4. Research does not seem to show any very conclusive evidence that small classes result in a higher standard of education, so there would appear to be little reason for lower class sizes.

5. If by "higher standard" we mean examination marks it does not seem to matter, but if individual help with personal problems is envisaged then the conclusion might differ.

6. Modern youngsters are much more difficult to teach and cause a much greater strain on the teachers than used to be the case. If classes are not reduced many capable people will decide to leave, or never enter, the teaching profession.

7. The salary of teachers is frequently as high as 80% of the total cost of education at the primary level. This means that if you reduce the size of classes from 50 (as is frequently found in developing countries) down to about 30 (as in some developed countries), then this would add more than 50% to the cost of education and hence slow up the rate at which education could be made freely available.

8. In view of the many claims on public funds, such as for medical and old age pensions, it seems unlikely that the present level of expenditure on education can be greatly increased. This means that a lowering of class size can only be achieved by holding back the salary of teachers proportionately. It is, therefore, necessary to decide whether it is preferable to have well-paid, and presumably good, teachers with large classes, or lower-paid teachers of lower quality but with small classes.

9. In view of the large number of children who do not even finish primary school, it appears undesirable to reduce class sizes for a considerable period. Indeed, it has been found possible to use classes of 80 or more in Korea and still retain good standards because of the high motivation of the pupils. Korean teachers' salaries seem somewhat higher in relation to the income per capita as a consequence and this must help to maintain the status of the teaching profession.

10. At the secondary level most countries employ smaller classes but the reason for this is not clear. Are secondary pupils more difficult to handle or do they need more individual treatment? Being older, should they not be able to work more independently? Might the answer be that children who have the opportunity of secondary schooling are more likely to come from upper class homes where parents expect, and can demand, smaller classes?

11. Poor countries ought to pride themselves on the fact that they can teach successfully with large classes because this will enable more children to go to school or, alternatively, conserve high-level manpower for other urgent needs.

12. Class size is a misleading idea, for that which really determines the teacher's load is the number of periods he teaches during the day and his working conditions, including laboratory and secretarial assistance. Teachers might also prefer large classes if they had more time off during the day to prepare lessons and mark the homework. A much better indicator of work load would be the pupil/teacher ratio, although even this needs to be interpreted carefully as in some countries the Principal and administrators are included.

13. At the university level the staff/student ratio seems even more important financially because the staff salaries are likely to be higher. Although in England the ratio adopted is about 1 to 10, this is hard to justify when countries such as Germany and the Philippines use ratios similar to those in many secondary schools. Since university sork is mainly lecturing, bigger classes are both feasible and more economical.

14. University staff/student ratios do not give a true picture. Are the staff undertaking research? Are individual tutorials offered? How many of the staff are only part-time? What is the level of the university intake; is it really advanced work or more like a continuation of secondary school? Is it an elite institution of high quality for the few, or is the university available to all who complete secondary school? If a large proportion of the population expect to go to the university, perhaps the staff/student ratio must be bigger to keep the costs down.

15. What about nursery and kindergarten schools, which really need one trained adult for every ten children? Surely this makes them far too expensive for developing countries. However, play groups, where mothers take it in turn to look after the children, could be organised without a great expenditure.

Suggested activities

(a) Find out the pupil/teacher ratios for primary, secondary and tertiary level educational establishments in both the public and private sectors. Compare these with your knowledge of the average size of classes and estimate the number of staff/student contact hours a day.

(b) From your experience estimate the proportion of staff who use chalk and talk methods almost exclusively, with little or no opportunity for students to ask questions.

(c) Consider the average salary for teachers and the average salary for people with similar basic educational qualifications who take up other forms of employment.

(d) Estimate the proportion of the lower primary and upper primary, lower secondary and upper secondary age children who are not able to attend school.

Research results

Experiments to show the relation between class size and attainment have proved very inconsistent and any correlation must be of a low order. Likewise, attempts to assess the relative merits of homogeneous and heterogeneous class groupings have proved highly contradictory. Results appear to depend on the teacher's methods, i.e. whether the pupils are taught collectively or individually. For details see:-

Marklund, Sixten. Scholastic attainments as related to size and homogeneity of classes, Almqvist and Wiksell, Stockholm, 1962.

(also "Educational Research", Nov. 1963, Vol. VI, No. 1)

B. University of Ibadan, Nigeria

A WORLD PERSPECTIVE IN TEACHER TRAINING

James A. Majasan
and
Otonti A. Nduka

A. INTRODUCTION

1. Teacher education at the University of Ibadan is mainly under the control of both the Department of Teacher Education and the Institute of Education. The division of labour between the Department of Teacher Education and the Institute of Education is such that, roughly speaking, while the Department is mainly responsible for the academic aspects of the training of teachers, the Institute is mainly responsible for the professional aspects as well as for the in-service training of teachers. The two bodies, although now headed by separate individuals, work hand in hand, since their activities are complementary and staff of both the Department and the Institute are expected to contribute to both the academic and the professional aspects of the training of teachers.

2. (a) The following categories of teachers-in-training are catered for by both the Department and the Institute:

    (i) Non-graduate teachers - for the award of the Certificate in Education

    (ii) Undergraduates - for the award of the B.Ed.

    (iii) Postgraduate Diploma students - for the award of the Postgraduate Diploma in Education

    (iv) Higher degree students - for the award of the M.Ed. and Ph.D. degrees

   (b) While the groups of students mentioned under 2(a)(i), (iii) and (iv) above receive most of their training in both the Department and the Institute, the undergraduates (who form the bulk of our teachers-in-training) receive a substantial part of their academic training in other Departments of the University, mainly in the Arts, Science and Social Science Faculties.

B. STRATEGY FOR THE INTRODUCTION OF WORLD STUDIES

Ibadan proposes to adopt a two-pronged approach:

1. The use of the existing and approved courses for the introduction of elements of World Studies. The objective here is to make the adoption of a global perspective, wherever possible, an integral part of the teacher training programme.

2. The introduction of a brand new teaching unit, to be designated World Studies, as an alternative to the existing courses taught under the rubric Foundations Unit (details to be given below).

C. DETAILS

I. First Approach:

(a) Our teacher training programmes (for Certificate, Undergraduate and Postgraduate Diploma students) embrace the following broad areas:

1. Foundations - History, Philosophy, Psychology, Sociology and Principles of Education
2. Electives - Comparative Education, Number in Society, Science in Society, etc.
3. Curriculum Studies - Matter and/or methods of teaching of the various subjects of the curriculum, e.g. Mathematics, Geography, Chemistry, etc.
4. Teaching Practice

(b) As far as the courses offered by the Department and the Institute are concerned, it is proposed to adopt a global perspective in the teaching of the courses offered under (a) 1-4 above. Already work relevant to the project is being done in the Foundations Unit, with the gradual adoption of the Problems Approach being pioneered by the ATEA (Association for Teacher Education in Africa). In these courses problems of development, social organisation, values and value change, science and its relevance to developing societies, etc. are being treated. It is proposed to widen the scope of these courses by the deliberate introduction of materials designed to develop a global perspective in both the thought and practice of the trainee teachers.

(c) Aspects of the World Studies programme which have a bearing on the different courses will be treated by individual tutors who will draw on the guidance provided by the suggestions of the Project Committee. Each student teacher will be required to focus attention on a world problem and offer possible solutions in an essay at the end of the programme.

II. **Second Approach**:

(a) The starting point of this approach is our commitment to mount courses in the following areas mapped out for inclusion in World Studies, viz.:

(i)	The nature of man:	considerations of ethology, anthropology, and psychology;
(ii)	Culture:	diversities and unities;
(iii)	The meaning of development:	the social and economic implications of scientific and technological progress; the uneven incidence of development; urbanisation; inflation;
(iv)	Group tensions and peaceful relations:	the nature of prejudice, injustice; prevention of discrimination; the protection of minorities; violence; national and international political organisations; problems, tensions and their resolution;

and (possibly)

(v)	Values:	the philosophical, psychological and educational importance of concepts, processes, attitudes and abilities, justice, human rights and human fulfilment.

(b) On the basis of the foregoing, it is proposed to mount courses parallel to Foundations in C.I.(a) above but with focus on the following broad areas, as against the subjects under Foundations:

Culture	(History)
Values	(Philosophy)
Nature of Man	(Psychology)
Meaning of Development	(Sociology)
Group Tensions and Solutions	(Psychology, Sociology and Principles of Education)

The World Studies Group, which will be distinctive in the sense of taking an alternative Foundations Unit (of courses), will, however, still take the other three aspects of the teacher education programme, i.e. C.I.(a) 2-4 above, as will all other teachers-in-training. It is mainly from this group that students will be selected for the exchange programme, if one is established.

(c) This second approach is considered more suitable for the Postgraduate Diploma students than it is for any other group (except, possibly, some of the undergraduate students), as many of the Postgraduate Diploma students are already knowledgeable in the area of the traditional Foundations courses.

(d) Staff exchange programmes could also be established as part of these proposals.

D. IMPLEMENTATION

1. In the light of the present structure of Ibadan degree and diploma courses, only the First Approach (B.I. above) is feasible during the 1976/77 session. Attempts will be made to work in World Studies features into the present Foundations courses.

2. (a) During the 1976/77 session, proposals based on the Second Approach (B.II. above) will be tabled via the Faculty Board before the Senate for final approval. It is hoped that approval will be obtained early enough to allow the proposed alternative to the present Foundations courses to be introduced in the 1977/78 session.

   (b) The new World Studies option will be found most suitable for the Postgraduate Diploma in Education students

3. The First Approach has the advantage of having a wider clientele (Certificate, Undergraduate and Postgraduate Diploma students), whereas the Second Approach has the advantage of covering World Studies in depth, if only for Postgraduate Diploma students. With sufficient financial backing, both could be adopted for different groups on a long-term basis.

4. Evaluation

It is proposed to carry out both formative and summative evaluation of the programme. Individual tutors will be expected to collect information regarding such matters as the difficulties encountered in the process of introducing the programme, how these were overcome, students' attitudes, their self-perception, changes in global perspective (if any), etc.

Support Paper 1

THE DEVELOPING COUNTRIES IN THE CONTEXT OF WORLD STUDIES

Otonti Nduka

University of Ibadan, Nigeria

PREFACE

The profileration of Peace or World Studies programmes in recent decades and, more recently, the growing concern of such organisations as UNESCO, WCOTP, WCCI, etc. for peace, international understanding and co-operation on a global basis are straws in the wind. They indicate a growing awareness of a new crisis which faces humanity. This crisis has not been precipitated by the precariousness of the balance between the forces of annihilation in the possession of the Eastern and the Western power-blocks, for the threat of annihilation, though a contributory and basic factor, has been with us since the end of the Second World War. The new crisis is not, like the Cuban missile crisis, basically military in nature. Rather it is, in the words of Lord Ashby, geo-political in nature. The crisis arises from the fact that many world forces are set on a multiple-collision course - a situation which, if not corrected, spells disaster for the human race. Let us elucidate.

First, a number of eminent individuals and research organisations have recently alerted us to the gravity of what William Boyer refers to (in PHI DELTA KAPPAN, April 1975) as "threats to the ecological life-support system". These include the inexorable depletion of the known reserves of vital minerals, the dangers of pollution, over-population, and so on. Secondly, there is a rekindled awareness of a situation which could generate what linguistic philosophers might refer to as mental cramp, or even collective schizophrenia: viz., the fact that whereas technological, economic and ecological considerations, among others, point the way to human interdependence, the world is run under a system which emphasizes the self-sufficiency of individual nation states and the paramountcy of their individual interests. Even where through the ages a type of interdependence has been put into practice, more often than not it has taken the form of exploitation rather than symbiosis.

This brings us to the third, and probably the most crucial, aspect of the present crisis. The developing world, technologically, economically and politically weak as most of its members are, has for centuries not only been colonised and exploited but also subjected to gross indignities and political injustice and its culture reviled. Yet these countries are the proud possessors of some, if not most, of the primary products which industrialised countries need. Recently some of these "weak" countries have flexed their muscles and begun to ask for a fairer share in the terms of trade between them and the industrialised countries. This is the significance of the recent move by the OPEC countries which resulted in the phenomenal rise in the posted price of crude oil - a move which sent a chill down the spine of most countries of the industrialised Western world. As this could well be a foretaste of things to come, the industrialised world faces the prospect, as pointed out by Lord Ashby ("Encounter", Vol. XLVI, No. 3, p.21), "that the balance of power will shift from the nations which use raw materials to the nations which possess raw materials". It is an extremely difficult task for the Western world to reconcile itself to what Ashby goes on to call "a painful inversion of suzerainty". But he warns that if the resultant tensions are mismanaged, there will be disaster for all.

As seen in this context World Studies could, among other things, make a significant contribution towards the understanding of the geopolitical forces and the management of the world tensions referred to above. The aim of this paper is to throw some light on the technological, economic, cultural and educational predicament of developing countries, including the OPEC ones. Planners of programmes of World Studies will do well to bear in mind such a background as herein depicted.

(For further comment on Lord Ashby's article cited above, see the second support paper in this section).

INTRODUCTION - a profile of developing countries

The great divide in the modern world is not that between the East and the West, which distinction (important though it is) the storm-troopers of the cold war have tended to over-emphasize, but rather that between industrial and pre-industrial societies. According to some social thinkers[1], the paradigm of a pre-industrial society is the traditional society, significant examples of which may still be found existing in Africa, Asia and South America.

In the heyday of European imperialism, especially in the 19th and early 20th centuries, pre-industrial societies were in European historical and anthropological literature termed savage or primitive societies. In the second half of the 20th century, for political and other reasons, the more popular term is developing societies. Indeed, since the early seventies a sub-group of the developing societies has been singled out for special treatment and termed OPEC[2] countries (presumably OPEC societies). In this paper we propose to dispense with the incubus[3] of politically-motivated, school-boyish polite manners and to call a spade a spade. For the purposes of the Trans-cultural Teacher Education Project it is here suggested that the most fruitful approach would be that of treating the developing countries (including the OPEC ones) as a unit vis-a-vis the industrialised countries. Distinctions among developing countries can be drawn as and when necessary.

Taking industrialisation as our yardstick, then, we find that none of the developing countries ranks among the industrialised countries of the world. U.S.A., West Germany and Japan - to name only a few - are industrialised. Kuwait (with the highest per capita income in the world?), Nigeria and Brazil, for instance, are not industrialised, although industrialisation is proceeding apace at different rates in these and other developing countries[4]. This is part of the beauty of the term "developing countries". Apparently no one loses, and everyone's face is saved.

The other distinguishing characteristic of the developing countries is that they are, by and large, the producers of primary products, which the industrialised countries subsequently turn into all types of manufactured goods or use in various industrial processes. Such primary products are vegetable oils and seeds, forest products like rubber and timber, minerals like copper, tin and, of course, petroleum - to name only a few. It is true that some of the primary products are now being exported in partially processed forms and, furthermore, that refineries manned, to a large extent, by indigenes of the developing countries are springing up in the petroleum-producing countries. It is equally true that most of the machinery for the latter processes have been manufactured in the industrialised countries, transported abroad and assembled there by indigenes of the industrialised countries. Indeed, the basic scientific and technological control of the exported plants and machinery is, by and large, in the hands of indigenes of the industrialised countries.

As I see it, the crucial distinction between industrialised and developing countries is that whereas the former operate scientifically oriented cultures, the latter, as epitomised by the traditional societies of Africa, say, do not. In recent years some scholars have undertaken comparative studies[5] which have shed some light on the differences between traditional and scientifically oriented cultures. Those interested in exploring these matters further are advised to follow up the references given below. The point we wish to stress here is that whereas most of the indigenes of the developing countries explain the world and weave theories of causation in largely magical or religious terms, indigenes of the industrialised countries adopt the scientific idiom, in which events are generally explained in terms of mechanical principles. Knowledge plays a crucial role in this connection. Although traditional societies have an understanding of mechanical and organic processes and base their routines of living on principles of causation - hence the parallelism which Horton[6] observes between Western scientific thought and traditional systems of thought - one is inclined to agree with Gellner[7] that scientific knowledge is so vastly different from the knowledge associated with traditional societies that the difference amounts to a difference in kind. A good example of such a difference is, say, that between religious/mythological cosmologies of traditional societies and modern cosmologies based on astronomy, physics, philosophy and pure mathematics.

Scientific knowledge is the basis of the superiority of Western technology over other types of technology. Without this knowledge developing countries cannot achieve a real break-through into the world of industrialisation, even if some of them use their phenomenal foreign exchange reserves to buy a mass of plant and machinery from abroad and have them installed in their various countries. Science, be it noted, is knowledge which has been obtained largely through observation and experimentation and has been subjected to sustained critical scrutiny and passed through a many-layered epistemological filter. It was, indeed, no accident that, while the physical scientists were enacting a scientific revolution in the 17th century, Descartes was laying the foundation of modern Western philosophy by his insistence on the primacy of epistemology; hence the significance of his cogito ergo sum. The fact that much of the "knowledge" on which traditional societies depend has not been subjected to close scrutiny and frequent tests, greatly reduces its effectiveness[8] and reliability. That such knowledge stands traditional societies in poor stead in a rapidly changing world is beyond doubt. The poverty of such knowledge vis-a-vis knowledge that is discursive and analytic, that has passed through a sensitive epistemological filter, is as evident as the technological difference between a traditional society and a highly industrialised one. Perhaps the most hopeful sign in most developing countries is the growing emphasis on scientific and technological education, coupled with the attempt to industrialise. As has been pointed out above, some developing countries have travelled farther along this road (e.g. India, Egypt and Argentina) than others (e.g. Malaysia, Uganda and Guiana).

There are, of course, other characteristics which distinguish developing countries from industrialised ones. Such indices include low per capita income among developing countries, high rate of illiteracy, high birth rate and so on. The table below tells part of the story.

TABLE 1

Changes in Gross Domestic Product 1960-1970

(at 1970 constant market prices)

Region	Population in 1970 (million)	Total Gross Domestic Product ($ million, US)		Per Capita GDP	
		1960	1970	1960	1970
World	3,719	1,818,623	2,986,697	599	803
Developed market economies (N. America, W.Europe & Japan)	727	1,274828	2,063,410	1,960	2,838
Developing market economies	1,760	234,464	384,429	173	219
Centrally planned economies (Asia, USSR & E. Europe)	1,232	309,331	537,858	301	437

Source: UNICEF Report, E/ICEF/CRP/72-8, 25 March 1972.

As for population, recent UN surveys give the proportion of children and adolescents (0-18 years) in the population of developing countries as follows:

TABLE 2

Children and Adolescents in Developing Regions

Region	Proportion of children and adolescents (0-18 years) in the total population	
	1970	1980 (Estimate)
East Asia	45.6%	41.8%
South Asia	51.7%	51.5%
Africa	52.0%	52.9%
Latin America	50.7%	50.2%

Source: UNICEF Report, E/ICEF/CRP/72-8, 25 March 1972.

Tables 1 and 2 above together with other statistics, which the limited scope of this paper will not permit of our delving into, throw some light on the grim prospects of the developing countries in the development race. The UNICEF Report referred to above maintains: "In any perspective view of development, the outstanding element of social change is the growth of population, its distribution between rural and urban areas, its age composition..... Next to population growth, the rate at which the total and per capita output of an economy are likely to grow and the levels they are expected to attain, have far-reaching effects on all aspects of social development".[9] What many recent studies and surveys have shown is that the rate of population growth is highest in the developing countries and that children and adolescents form at least fifty per cent of the population in most cases. The slow rate of growth of the GDP in most of the developing countries (except the OPEC ones), coupled with the high proportion of children and adolescents in their various populations, makes the task of catching up with the developed countries an almost impossible one. The foregoing considerations, together with others we shall examine presently, have important implications for the Transcultural Teacher Education Project.

CULTURAL CONFIGURATIONS

Countries and societies herein characterised as developing embrace a wide range of cultural configurations. Ecologically, they range from the settled agricultural societies through the nomadic or peripatetic communities to the urbanised and semi-industrialised societies. Even among the agricultural societies we can distinguish between those whose agriculture is plantation-oriented (e.g. Malaysia, Carribean countries) and those that are dominated by peasant farmers (e.g. Northern Nigeria and large parts of India). Some countries, either because of the on-going processes of modernisation or because of historical or other reasons, try to have the best of both worlds by combining plantation with peasant agriculture (e.g. Brazil, Ivory Coast and Kenya). Once again, Nigeria is the classic example. Peasant agriculture predominates in Northern and South-eastern Nigeria, while the more urbanised Yoruba of Western Nigeria have cocoa plantations. Even then, under the impetus of the current agricultural policy of the Federal Government of Nigeria extensive ranches are springing up all over Northern Nigeria.

Of the nomadic peoples mention may be made of the Cow Fulani of Nigeria, who wander with their cattle in search of green pastures; the Pastoral Masai of East Africa; and the wandering Arabs who control the caravan routes and the trade across the Sahara Desert.

As we noted earlier, some of the developing countries have moved higher up along the ladder of development. Such countries include Argentina, Chile, Algeria, Egypt, Kuwait and India. In some cases the possession of petroleum has accelerated the process. Kuwait, Iran and Peru easily come to mind in this respect. Nevertheless, the mere possession of petroleum in commercial quantities does not guarantee rapid industrialisation. For instance, India, which is not an OPEC country, has travelled farther along the path of industrialisation than Nigeria which is an OPEC country. Even within individual countries differential rates of industrialisation are discernible. Industries tend to cluster around urban centres such as Bombay, Cairo, Lagos and Rio d'Janeiro while leaving the remote, rural areas severely alone.

Another factor which makes for diversification among the developing countries is religion. Islam is predominant among the Middle Eastern countries, in Indonesia, Pakistan, Egypt, Northern Nigeria, Morocco and a few other countries, while Hinduism and Buddhism hold sway in India, Burma and some other parts of South-East Asia. Various traditional religions and cults are widely practised among various ethnic groups in Africa, Asia and Latin America. Mention may here be made of the traditional cults of South India; Sango and Amadi-Pha (gods of lightning) among the Yoruba and Ibos of Nigeria respectively; the myriads of gods among the Bantu tribes; the voodoo cults of the West Indies. The religious situation in the developing countries has further been complicated with the introduction of Christianity during the era of European colonisation. Thus, while Latin America is predominantly (Catholic) Christian, thanks to the influence of the early Spanish and Portugese colonisers, Christianity is generally a minority (though often very influential) religion in most ex-colonial countries of Africa and Asia. The tensions which are sometimes generated by the juxtaposition of the various religions are best illustrated by the current civil war in Lebanon, where Christians and Moslems seem to be fighting to exterminate each other as a group.

It is worth noting that in racial composition the developing countries are predominantly Negro (Africa and parts of Latin America mainly), Arab (Middle East and North Africa) and Indian and Indo-Chinese (Asia). Some of the countries have witnessed a substantial mixture of these and other races. This is specially true in the case of several Latin American countries. Historically, each of the peoples of these races developed distinctive cultures of their own, rich in art, music, religion, customs and traditions and which (cultures) have been evolving all through the centuries. Geographical, historical and other factors have helped to determine the cultural patterns extant in different parts of the developing world. The dense tropical forests of Africa, Brazil and Indonesia, for instance, have made possible the development of cultures oriented towards the practice of tropical agriculture, including the exploitation of abundant forest resources: palm oil in Nigeria, Ivory Coast and Indonesia; rubber and other forest products from Malaysia and Congo (Brazzaville); cocoa from Brazil, Ghana and Nigeria; and so on. In the sub-tropical and savannah regions, however, the orientation is towards pastoral pursuits and the production of other types of crops; cotton in Egypt and Sudan; groundnuts in East Africa, Northern Nigeria and Senegal; while cattle farming is widespread all over the Western Sudan, East Africa, Brazil and Argentina. On the other hand, the lands of the Fertile Crescent, "the birthplace of civilisation" (according to some authors[10]), the homeland of the Arabs, have through the ages supported a limited type of agriculture. Camels and sheep form the mainstay of their husbandry. The former have remained since time immemorial the chief beast of burden and, together with horses, have provided the Arabs their chief means of transportation. Commerce also flourished in these ancient lands. People in these lands had long been used to abstemious and contemplative lives, a cultural orientation which their religion reinforced.

The discovery of oil in many lands and, more especially, the recent explosion in the posted price of crude oil are threatening to shatter the age-old habits and cultural orientations in many developing societies owing to the intoxication of unwonted affluence. Most of the Arab nations and their leaders seem to be successfully resisting[11] those changes which they consider inimical to their basic cultural norms. It is an open question (which will be discussed later in this paper) whether industrialisation can co-exist with the rejection of certain values which are part and parcel of the scientific way of life.

In the historical development of peoples and cultures through the ages, the peoples of the developing countries received a jolt as a result of contact with Europeans right from the 15th century - a jolt from which they have hardly recovered[12]. No sooner were the Americas discovered than Europeans proceeded to colonise them and to exterminate the indigenous peoples directly and indirectly. Then Europeans turned to Africa for labour, either to supplement the inadequate supply of the commodity in the New World or to replace what had been lost as a result of the brutal treatment of the indigenous populations who were forced to work in the plantations. So developed the trans-atlantic slave trade, which depopulated Africa during the course of three centuries. Further to the East the exigencies of European expansionist commerce led to the colonisation of India and South-East Asia, including (up to a point) China itself. In the 18th, 19th and 20th centuries the coming of the industrial revolution led to the partition or colonisation of Africa among European imperialist powers, while the rest of the non-industrialised world (including Egypt, the Middle East and China) came under the direct or indirect control of the Western powers[13]. Since the end of the Second World War, much of the history of the world has turned on the attempts of the colonial and dependent peoples to free themselves from the yoke of foreign political, military and economic domination. At one time or the other they have found themselves drawn into the cold war between the East and the West. But basically, starting from the granting of independence to India in 1947, the colonial peoples have been fighting for their independence. The phenomenal rise in the price of crude oil since the early '70s following the Arab-Israeli war, is one of the major successes of the developing world in their fight for freedom and justice.

Before leaving this brief excursus into the fascinating history of the cultural contact between Europe and the rest of the world, it is worth pondering over the fact that all the developing countries of the world had, at one time or the other, been under Western colonial domination. Were these countries colonised because they were underdeveloped or underdeveloped because they were colonised? After all, Portugal, which hardly ranks among the developed countries, had colonies in Africa until very recently. Perhaps this dilemma resembles the riddle of the egg and the hen; which came first? We shall return to the dilemma presently.

EDUCATION

In all cultures education has been used for the transmission of knowledge, skills and values. This transmission of knowledge etc. may serve a variety of purposes, such as the preservation of the society's cultural heritage, enabling the recipients of the education in question to operate efficiently in a dynamic and rapidly changing environment and so on. Indeed, in a society such as Western industrial society, wherein change is institutionalised, it may well be the function of education to transmit the techniques and values which facilitate the generation of change. The low literacy rate noted earlier as a characteristic of developing societies is a pointer to the type and quality of education which is prevalent in many developing societies.

Without necessarily trying to run down developing societies for the fun of it or for the sake of pleasing anyone, those of us from the developing world who can see both sides of the coin must admit that among the debilitating characteristics of the developing world is the totality of what Adam Curle has called the "dead weight of ignorance, poverty and disease". Those of us who have had first-hand experience of such things know that the weight is excruciating even if some of us have jettisoned some of the load. Education, the right amount and quality of education, that is, could play a significant role in helping the generality of people in the developing areas to shed a lot of this deadly weight. Unfortunately, the traditional system of education, which is prevalent in these areas and is basically geared to perpetuating the age-old customs and traditions, is, in my view, incapable of bringing about any rapid and radical transformation[14] of the developing countries in a rapidly-changing world. Even in the Moslem areas, where the Islamic system of education (which unlike the traditional system imparts a certain amount of literacy) predominates, the position is not much better. As Professor El-Garh has recently pointed out, perhaps the greatest single limiting factor in the evolution and growth of Islamic education is the acceptance of the view that the object of education is "understanding the religion of Islam to enable one to comply with it as perfectly as possible and earn the divine reward of paradise in the hereafter".[15]

The point that must here be stressed is that both the traditional or indigenous system of education and the Islamic system of education are so religiously oriented and so tradition-bound that they are incapable of encouraging, much less producing, a generation of people with a critical turn of mind, ready to examine customs, traditions and practices critically and to change them if necessary. A scientifically oriented system of education of the Western type is more likely to effect this. One is not necessarily arguing that science is the only form of knowledge; rather one is arguing that, for the understanding and the transformation of our human environment, science is incomparably the best form of knowledge. Those techniques which are essential for the modernisation of society are based on science. It is no wonder, then, that in most progressive developing countries a more determined effort is being made to introduce Western education (along with it the study of science) to as wide a sector of the population as possible.[16] Moreover, one of the most hopeful signs in the developing countries is that most of the leaders ensure that their children and close relatives have as much, and as good a quality, of Western education as possible. In this connection, even the resistance of the Moslems to Western education is gradually crumbling.

Nevertheless, all is not well with the type of Western education that is in vogue in many of the developing countries. Very often it is too literary and elitist in orientation. Not only must mathematical, scientific and technological studies be more vigorously pursued, the methodology must de-emphasize memorization, regurgitation of facts and indoctrination. Among the glaring anomalies in developing countries are the gross inequalities and injustices. One of the areas in which these inequalities are prevalent is education. Among the things which education must try to achieve is the equalisation of educational opportunities as between town and country and between different regions in individual countries.

WORLD STUDIES AND DEVELOPING COUNTRIES

Reading between the lines of the UNESCO Resolution which was adopted at the General Conference of October-November 1974, the purpose of introducing international education (of which World Studies is only a part) is the achievement of international understanding, co-operation and peace. Among the guiding principles which the Resolution enunciated for international education is "understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations". (III, 4(B)).

Now all this search for "understanding, co-operation and peace" is a far cry from the misunderstanding, misrepresentations, cut-throat competition, wars and oppressions so characteristic of international relations right through the centuries until the very recent past. (There are still pockets of these). As we have tried to show very sketchily in the preceding pages, the developing countries have been at the receiving end of all these negative approaches to human relations. It seems to me that, from the point of view of World Studies, the developed countries have an awful lot both to do and to undo in order to "normalise relations" between them and the developing world.

Let us take the question of "understanding and respect for all peoples, their cultures, civilizations, values and ways of life". The developed world has not only to unlearn centuries of derogatory and false ideas and opinions concerning the peoples whom they formerly colonised. Then there is the more positive approach of learning about what is more nearly true about the peoples who had previously been denigrated.

It seems to me that although people in the developing countries still have a lot to learn about the cultures of the developed countries, the former have much less to learn, since by and large they had originally been taught the better aspects of the white man's culture by the white man himself. If the problem is approached as a co-operative venture, as is proposed in the Trans-cultural Teacher Education Project, then it is obviously possible for representatives from the different camps to make available to one another materials calculated to spread the greatest amount of understanding among people from other cultures. In the process, of course, each group will be learning more about itself than might otherwise have been the case.

The achievement of peace and co-operation would probably present more difficulties, even though understanding and appreciation achieves at the first level may smooth the path. By implication, the 1974 Resolution admits that there are "conditions which perpetuate and aggravate major problems affecting human survival and well-being - inequality, injustice, international relations based on the use of force" and so on. Education, it adds, should be "directed both towards their eradication and towards measures of international co-operation likely to help solve them". (V, 18). Although education may try to do its best to change certain attitudes gradually (and it will be a very long haul), I fear that those who have both the economic and military power will hang on to their privileges for as long as possible. It seems that success in this respect will come partly from persuasion (education) and partly as a result of the adoption of more positive tactics - as the OPEC countries did in 1973 as regards the price of crude oil[17]. Meanwhile, World Studies could play an important role by helping people to understand and discuss candidly those problems of ignorance, injustice, inequality and oppression which bedevil human relations and by so doing may, hopefully, defuse the tensions which so often boil over into confrontation and violent conflicts.

NOTES AND REFERENCES

1. e.g. Rostow, W. W. in his The Stages of Economic Growth, Cambridge University Press, 1960.

2. OPEC = Organisation of Petroleum Exporting Countries.

3. The artificiality and speciousness of the distinction between OPEC and other Third World countries is illustrated by the Nigerian case. Had the oil-producing southern region (Biafra, as it called itself) succeeded in seceding from the rest of the country during the civil war (1967-70), it (Biafra) alone would have retained a seat in the councils of the OPEC, while the rest of the country would have been kicked out. Yet, as our analysis will soon reveal, both the oil-producing and non-oil-producing parts of the country have, with the rest of the developing world, certain crucial characteristics in common.

4. The details of the on-going processes of industrialisation can be ascertained on a closer study of each country.

5. Among the most notable are:

   Horton, R. and Finnegan, F. (eds.): Modes of Thought, Faber and Faber, 1973.

   Horton, R. "African Traditional Thought and Western Science" in Africa, Vol. XXXVII, Nos. 1 & 2, 1967. (International African Institute).

6. Horton, R. (1967), passim.

7. Gellner, E., Thought and Change, p.72, Weidenfeld and Nicholson, 1964.

8. In his recent inaugural lecture, Professor Yoloye grudgingly, it appears, admits that "some (modes of thought) are more productive in certain situations than others and vice versa". The indefinite long lease of life which he seems to envisage or even prescribe for certain African superstitions seems to me to be a counsel of despair. cf. Yoloye, E. A., "Facts and Fallacies about African Education", p.18 (Inaugural lecture delivered at the University of Ibadan, Nigeria on 21 April 1976. Mimeographed).

9. Children and Adolescents: Goals and Priorities for the Second Development Decade, p.23 (UNICEF Draft Report, E/ICEF/CRP/72-8, 25 March 1972).

10. While others (e.g. Leakey) have credited Africa with being the cradle of the human race.

11. Indeed, the article "50,000,000 years to the gallon" in the September 1976 issue of the Readers Digest (English edition) throws some light on the situation.

12. Arguably, the All-Black Festival of Arts and Culture to be held in Nigeria in February and March 1977 is part of the prolonged attempt of negro developing peoples to recover their poise.

13. It is worth noting that Latin America, thanks partly to the Monroe Doctrine had since remained an undisputed American sphere of influence - until the Cuba episode of the early sixties.

14. Although there is quite a lot that is admirable in the traditional system of education, I do not, unfortunately, share Professor Majasan's optimism as regards the developmental possibilities of traditional education. Vide Majasan, J. A., "Indigenous Education and Progress in Developing Countries" (Inaugural lecture, University of Ibadan, 24 April 1974).

15. El-Garh, M. S., "The Philosophical Basis of Islamic Education in Africa" in West African Journal of Education, Vol. XV, No. 1, (February 1971), p.20.

16. In Nigeria, for instance, the introduction of the Universal Primary Education scheme in September 1976 is considered the most important single item in the current Third National Development Plan, 1975-1980.

17. Persuasion is unlikely to change the minds of Ian Smith and Vorster, nor would it have succeeded in making Portugal part with her African colonies!

Support Paper 2

A SECOND LOOK AT DOOM

(Lord Ashby gave the Fawley Foundation Lecture at the University of Southampton, 1975. This was reproduced in Encounter, Vol. XLVI, No. 3, March 1976. Below are the concluding paragraphs which offer a summary of his argument)

Let me draw together the threads of my argument. The First Look at Doom alerted us to the important, if trite, fact that the levelling out of all sorts of processes in society, from population-growth to consumption-growth, is likely to have profound and possibly alarming effects on social values. My theme is that this warning is sufficiently plausible to be taken seriously, but that the common prognosis about what the effects will be is not plausible; and the danger, therefore, is that the First Doom watchers have been emphasising the wrong priorities for policy-makers. If we are headed for social decay it will not be brought upon us directly by the factors emphasised by Meadows and his colleagues. It will be due either to unresolved international tensions between nations which own raw materials and nations which need them, or to unresolved tensions within the nation, between sections of society which repudiate their interdependence and will not accept the discipline essential for social cohesion. I believe that the formula for survival is not power; it is symbiosis. I don't believe we can devise fail-safe systems; what we have to devise are systems which will not foreclose options even if they do fail.

The relevance of my theme is this. Great efforts are being made, and rightly so, to evolve a policy to conserve energy and to promote alternative supplies of fuel. Great efforts are being made - and successfully - to abate pollution. Similar efforts will doubtless soon be made to conserve and recycle certain raw materials (such as lead and mercury) for which there are no satisfactory substitutes and for which the use of low-grade ores would probably be impracticable. Efforts are being made, too, to restrain the growth of population. My argument is that preoccupation with these measures may divert attention from more imminent and greater dangers. It is a matter of priorities. The Second Look at Doom directs attention to two other problems.

1. How will the industrialised "top-dog" nations reconcile themselves to a new dependence upon nations which own raw materials, from oil and bauxite to cocoa and tea? It will be a painful inversion of suzerainty. If it is mismanaged, there may be disaster. Reduced to the categories of academic research, this is a massive problem in geopolitics. Is it being studied intensively enough?

2. How will those nations which declare that they belong to the Free World, and which practise Western democracy and repudiate dictatorship, build into their human ecosystems - their cities, and huge multinational corporations, and clumsy governmental machinery - gyroscopes; to stabilise their interdependence, to confer a stability commensurate with the complexity of their social structure? In natural ecosystems these stabilisers are genetically coded. They are the products of millennia of evolution, where forces to confer stability have kept pace with complexity. In man-made ecosystems this has not happened; the knife-edge instability of great cities exemplifies the danger. Reduced to the categories of academic research, this is a massive problem in social psychology and political science.

What are the practical consequences of these views I have been putting? They are that these two imminent dangers need to be tackled by international efforts as massive as those used to make the atomic bomb or to put a man on the Moon. Compared with the problems we now face, those other two problems were simple, for although they required for their solution a lot of expertise they did not require mass concensus from the public. The problems posed by a Second Look at Doom require not only great expertise but also a consensus among millions. So they need not only multidisciplinary teams of research workers - a sort of geopolitical Los Alamos - they need also a stupendous Western programme of adult education to awaken people to what may be coming.

If my reflections have a message, it is this. Geopolitics, social psychology, social anthropology, political science (despite its name); these are still regarded as second-class citizens in the hierarchy of the sciences. But if my thesis is correct these are the disciplines which will help us to understand, and to influence even if we cannot control, the destiny of Industrial Man.

C. University of Indiana

TOWARDS A GLOBAL PERSPECTIVE

Norman V. Overly

Background Information

Indiana University has a wide range of teacher education programs for most areas of certification from preschool through doctoral levels. The School of Education is one of several professional schools and colleges within the University. All students take a designated portion of their total course work outside the School. All teacher education is coordinated by a Director. In addition to the organization for teacher education, a number of research and development centers are active in the subject areas. Of special significance to this project is the extensive work being done by the Social Studies Development Center which includes: the World History Project; an inservice project in non-Western Studies and the global studies project for seventh grade; the Mid-America Program for Global Perspectives in Education; programs in international studies and creation of a source book for UNESCO in the proposal stage; and five other projects undertaken in conjunction with educators in Nigeria, Thailand, the Federal Republic of Germany, India and Mexico.

In addition, at the present time all teacher education programs in the State of Indiana are involved in revision of all their programs in keeping with the new legislative mandate (Rules 46-47). The main new requirements for emphasis on multi-cultural diversity and practical experience of a continuous nature once professional programs are begun have direct bearing on this proposal.

Because of the diversity of programs available in the School and because of the larger portion of credits taken under the aegis of the School in Elementary Certification, the initial efforts of this project will focus on the preservice preparation of elementary teachers and the Masters level program. Four special programs will be used to illustrate the interface of existing and planned programs, course and experience components at the preservice level. The programs are:

> Encore - a two year student-teacher program in which students take all professional course work with a team of faculty who work with them and supervise all out-of-class professional experiences, including practice teaching.
>
> Block - a one semester program in which the student-teachers take their four major methods courses (mathematics, science, social studies and language arts) together in a team taught one semester block. Out-of-class professional experiences are planned and supervised by the faculty.
>
> Multi-cultural - a program emphasizing experiences cutting across all major cultural and ethnic groups within American culture. Methods and foundations courses seek to build-in diverse experiences in unfamiliar settings for all students and emphasize unique pedagogical problems arising from cultural and ethnic differences.

Standard or Regular - an individually selected series of professional courses taken as student-teachers are ready and as they are able to fit them in their programs. Practice teaching is supervised by graduate students not directly related to methods or other professional experiences. Professional experiences are spread over a three-year period.

Masters - The master's programs permit wide election of professional course work with only work in elementary school curriculum being required.

Proposed Programs

Within the setting described above, this proposal has two parts or sub-proposals. In a sense Part A is a sub-part of Part B. However, since both must be pursued at the same time and Part B may or may not be feasible, it is necessary to treat them separately and indicate how they might relate.

Part A is a proposal for short-term projects leading to modification of individual courses or programs within the elementary teacher education rubric at the undergraduate, masters, specialist and doctoral levels.

Part B is a long-term project for a comprehensive approach to a global perspective in teacher education throughout the whole of undergraduate teacher education.

Two factors precipitate the need for moving on both levels at the same time. The feasibility studies proposed for Part A are necessary as an attempt at intermediate steps, including modifications of existing programs, courses and experiences as a means of achieving change that will (1) demonstrate the ability of interested staff to conceptualize and carry out research and development programs in co-operation with a transnational team; (2) measure the value of intermediate steps and modifications as a means of achieving an improved global perspective; and (3) provide an initial base of experience and data upon which the transnational team may extend its research and development efforts in keeping with the UNESCO recommendations of 1974. Proceeding on the more comprehensive research and development proposed in Part B is necessary at once because of the opportunity created by the State mandated guidelines which require submission of all teacher education programs redrawn in compliance with the new guidelines and the timetable established.

The overarching aim of both parts of this program is to set the major portion of the student-teacher professional development program within the contact of development of a global perspective.

Part A

COURSE MODIFICATION FOR A GLOBAL PERSPECTIVE IN ELEMENTARY YEACHER EDUCATION

Aims

1. To collect baseline data on the knowledge aims level of teachers (student-teachers and teacher-students) with respect to their global perspective, their ability to empathize and their self-concept.

2. To develop specific strategies and materials for incorporating a global perspective in teacher education programs at various levels.

3. To develop specific strategies and materials for incorporating a global perspective in public school classrooms with students ages 6-14. (Grade 1-8)

4. To identify and implement processes and strategies for change and innovation within diverse teacher education programs and courses.

5. To create a record of the steps and their results in pursuit of the strategies and processes identified and implemented.

6. To determine the efficacy of particular teacher education programs and courses as a means of modifying teacher global perspective.

Substance of the Proposal

A variety of modification efforts will be undertaken in individual courses. These modifications will seek to formulate manageable components of a global perspective as set forth by Robert Hanvey.* His categorization of the dimensions of a global perspective include: perspective consciousness, "state of the planet" awareness, cross-cultural awareness, knowledge of global dynamics and awareness of human choices. They will serve as organizing points for developing new content and illustrations supporting existing content that will provide a minimum base for development of a global perspective.

Plan for Introducing the Program

Base-line data will be collected on student-teachers and teacher-students in all programs and classes in which faculty agree to participate in September, 1977. Data will be collected by means of standardized instruments, questionaires and interviews developed or selected during 1976-77. At the end of the semester or year that student-teachers and teacher-students are engaged in the revised programs, similar data will be collected for comparison purposes.

During 1976-77, university faculty will be identified who wish to participate in the development of program and course revision in keeping with goals of the Trans-cultural Teacher Education Project. They will be engaged in development of strategies and materials for incorporating a global perspective in their teacher education programs and courses. For example, Professor Maxine Dunfee might work with her team of faculty and graduate students to explore what content and strategies would be appropriate for various levels of elementary schools and for various content or subject areas. In addition, they would consider how to incorporate it within their program so as to provide opportunities for their student-teachers to be involved in creation of materials for use with students in a variety of classroom settings. This might take the form of stories in reading, comparison of number systems and different forms of measurement in mathematics or consideration of different sanitation standards in different cultures in sciences classes. "State of planet" awareness may be pursued through upper elementary units or experience involving learning to read newspapers and interpret radio and television news reports. Likewise, the analysis of various texts and curricula available for adoption within Indiana schools can be undertaken in terms of their direct and indirect contributions to development of "world studies" themes, especially the nature of man, ecology of the human species, culture, values and group tensions and their resolution. The meaning of development would probably be pursued indirectly only.

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* Robert G. Hanvey, An Attainable Global Perspective, a paper commissioned by the Center for Teaching International Relations, University of Denver, and published by the Center for Global Perspectives (formerly Center for War/Peace Studies), New York, 1976. (218 East 18th Street, New York, NY 10003, U.S.A.)

If only a single course is used, the special focus of the course will determine the particular focus. The foundations course, Introduction to Education, might emphasize perspective consciousness in terms of personal and human choices, the nature of man, cultural differences and similarities within the U.S. society, and the role of personal and group values in decision making, as they interface with school organization and classroom management. For a fuller outline of a proposed course in Elementary School Curriculum see Support Paper 1.

A journal record will be kept of the development and innovation steps taken and their outcomes. Finally, the summative evaluation data and the growth rates of student-teachers and teacher-students in the various programs and courses will be compared.

Evaluation

Both formative and summative evaluation will be conducted.

1. Base-line data will be collected.

2. Faculty teams will work together to provide feedback on their planning and will be in consultation with the principle investigator.

3. Faculty will evaluate student teacher and teacher-student performance and provide immediate feedback on their success in meeting criteria set for assignments and experiences.

4. Post-program and course evaluations of growth will be administered to determine what, if any, change in teacher-student and student-teacher knowledge of global perspective, attitudes or ability to empathize, and self-concept occurred.

Part B

A COMPREHENSIVE PROGRAM IN ELEMENTARY TEACHER EDUCATION FOR DEVELOPING A GLOBAL PERSPECTIVE

Aims

1. To compare the growth in global perspective of two groups of elementary student-teachers as a result of a four-year program of world studies integrated in their professional education sequence.

2. To study the process of creating, implementing and evaluating a comprehensive plan for developing a global perspective through an integrated approach in a professional education sequence.

Substance of the Proposal

All aspects of the undergraduate program of a selected group of students will be focused on the development of a global perspective in an effort to see if a unified program can be developed and if such a program results in significant changes in perspective.

Basic courses in the humanities, sciences and social sciences will be identified in terms of the professor's treatment of a global perspective in the content of his course. Special attention will be given to comparative literature, foreign language courses with a cultural background component, and music and art courses which customarily treat aspects of the arts in different world settings. In the sciences, special emphasis will be placed on development of biological and physical sciences courses for elementary teachers treating the subjects in terms of ecological problems. Social science courses in comparative cultures, anthropology, economics, history, social systems and political systems will be identified or developed.

The professional foundations experiences will include study of philosophical, historical and sociological foundations of education, the special problems and opportunities of education in a pluralistic society, the handicapped in educational settings and classroom management and discipline in terms of differing cultural expectations. Field based experiences will be included in this course sequence so as to involve each student-teacher in cultural settings with which he/she was not familiar before.

The psychological foundations will focus on the nature of human development, with special attention to conflicting theories of learning and development. Extensive observations and field based experiences will be a part of this portion of the program.

Methods courses will be developed co-operatively in keeping with the students' background knowledge developed in the general education courses. In addition, students will be encouraged to continue extending their general education background by introducing synthesizing experiences requiring the use of knowledge from various disciplines. Students will become familiar with existing courses of study in each of the major areas of the elementary school curriculum and illustrations and additional experiences will be developed in terms of their contribution to developing a global perspective. Attention will be given to development of the student teacher's personal global perspective, with special emphasis on perspective consciousness, "state of planet" awareness, cross-cultural awareness and awareness of human choices. Student-teachers will be encouraged to develop plans for teaching which will emphasize development of perspective consciousness, "state of planet" awareness and cross-cultural awareness. Special emphasis on knowledge of global dynamics and awareness of human choices will be reserved for junior high/middle school. Student-teachers will have an opportunity to practice materials development and mini-teaching in frequent video-taped exercises over a semester concentration in methods.

Practice teaching on a sustained basis will provide an opportunity for more comprehensive development and implementation of curricula studied during methods.

Plan for Introducing the Program

1. One hundred to two hundred incoming freshmen will be selected for counselling, interviewing and data collection, in terms of their plans to enrol in one of the elementary education programs at Indiana University. Fifty to one hundred will be assigned randomly to each of two groups - (a) treatment and (b) control. The intent is to have a minimum of twenty-five in each group at the end of four years. The greatest attrition will be at the beginning when each student will have the option of not being involved in the data collection process.

2. Faculty for the treatment group of the program and school systems for field based work will be identified and acquainted with the rationale and requirements of the program.

3. Treatment will include counselling to encourage taking as many general (basic) education courses as possible from those identified as providing or supporting a global perspective, and enrolment in special sections of professional education courses designed to provide a global perspective. Control groups will take any courses they wish in the general education component of their programs and regular sections of professional education courses without special emphasis on a global perspective.

4. Programs and components of courses will be developed or modified in keeping with preliminary data collected during the feasibility study (1977-78).

5. Work begun in 1977-78 will continue on development, evolution and revision of assessment instruments and procedures.

6. Depending upon the particular organizational pattern decided upon, student-teachers will begin their professional sequence during their sophomore or junior years.

PARTIAL OUTLINE FOR MASTER'S LEVEL ELEMENTARY SCHOOL CURRICULUM COURSE

Week 1

Interactive introductions to each other:

(a) Standing back-to-back

(b) Listening Triads

Discussion of (1) ways we communicate and personal reactions to various forms of communication, (2) information and feeling as contributors to communication, (3) cultural and personal attitudes and practices in communication and (4) the impact of various modes of communication, information and culture on curriculum.

Lecture on alternative conceptualizations of curriculum.

Assignment: Read Ralph Tyler's Basic Principles of Curriculum and Instruction, attempt to develop a graphic model depicting the major components of curriculum and their interrelationships according to Tyler.

Week 2

Review names in roll call exercise.

Collecting more information about the class.

Volunteer presentations of graphic models.

Discussion of differing perceptions of Tyler.

Special attention to perceptions of non-American teacher-students and differing perceptions of teacher-students and student-teachers.

Determine the basic steps to be used in developing curriculum.

Lecture on knowing the community and determining student/pupil needs.

Assignment: Develop a list of questions to be used in collecting information for a profile of your community and of your students. Re-read Tyler.

Week 3

Group exercise on defining an issue and developing a perspective on issues....moving beyond opinions.

Lecture on Integration of Curriculum.

Assignment: Read Robert Hanvey's monograph. Identify five major issues in elementary school curriculum and be prepared to defend them as issues.

Week 4

Discussion of major issues in small groups. Identify (in groups) their perception of the five most important issues. Then determine class judgment of five most important. Focus on factors (criteria) used in making decisions and the influence, assumptions, etc. that go into our perceptions and valuing.

Lecture on the impact of our views of man and how he learns on curriculum development.

Assignment: Identify and list your assumptions or beliefs about:

(1) the nature of man,

(2) how man learns, and

(3) how man develops.

Read handouts on conflicting conceptions of man, conflicting views of learning and conflicting views of development.

Week 5

Discussion of personal views of learning, etc. and the basis for them. Identify assumptions underlying Hanvey's monograph.

Determine personal needs for information if Hanvey's rationale and dimensions of a global perspective are to be used as organizers for developing elementary school curriculum.

Assignment: Develop a rationale for your own integrative theme for curriculum or a defence of Hanvey's suggestions.

Weeks 6-10

Teacher-students with regular classrooms will develop an outline of a segment of a curriculum for their own class, with the aim of helping students improve their cross-cultural awareness as explained by Hanvey and developed in class. Those without regular classrooms will function as members of a hypothetical school faculty and pursue a similar assignment.

Weeks 11-15 Lectures, discussions and assignments will focus on development and organization of materials, uses of simulation and games in instruction and evaluation as feed-back and guide to curriculum and instruction. Insofar as possible, sample lessons and units will be tried out in classrooms and evaluated.

Assignments and material development for this course must function on two levels - for teacher-students and for pupils.

D. University of Keele

THE INSTITUTIONAL BACKGROUND

The Keele Institute of Education, apart from its own administrative and teaching staff, has a membership that comprises the University Department of Education, Madeley College of Education and Crewe and Alsager College of Higher Education. Within this complex courses are offered at levels ranging from the initial Teachers' Certificate to the Ph.D. Keele probably offers more ways of combining the study of Education with other subjects than any other U.K. university. The opportunities for study involving aspects of a global perspective are considerable.

Against this background, the contribution of the Keele Institute to the Trans-cultural Teacher Education Project will focus primarily on teachers who are undertaking in-service courses, by either full-time or part-time study, for the Advanced Diploma in Education. There are currently eleven Diploma courses. It is hoped that the programmes outlined below will make some contribution to at least nine of these and will be especially relevant to experienced teachers in two Advanced Diploma courses - these are concerned with (a) the Teaching of World Studies, and (b) General Studies for the 16-19 Age Range.

(a) A CONTRIBUTION TOWARDS UNDERSTANDING THE NATURE OF MAN

Freda and Godfrey Brown

The Problem

In much of the formal education of teachers and in the teaching of World Studies there is often a surprising lack of any study of the nature of man.

In particular, the area currently being explored by ethologists, anthropologists and psychologists seems likely, at the present time, to go by default. There is, in fact, no generally accepted nomenclature for this wide area of study. Fox has spoken of 'bio-social anthropology' and Wilson uses the term 'biosociology'. As yet, however, the situation is still very fluid.(1)

The need for increasing man's understanding of his own nature if he is to survive, however, is so urgent that it seems unwise to wait for a clearly demarcated area of the knowledge to emerge (as has happened with biophysics and biochemistry) before this is introduced to teachers. Indeed it can be argued that the introduction of newly emerging subject matter itself constitutes a preparation of value to a profession which increasingly is concerning itself with the implications of lifelong education. Such an education is fundamentally a 'biosocial concept'. Giving teachers an introduction to this new area of knowledge could stimulate a continuing interest in its development throughout their lives.

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(1) See: E. O. Wilson: Sociolbiology, The New Synthesis, Harvard University Press, 1975, p.5

At the same time, the new and fluid nature of the present state of knowledge means that it is exceptionally difficult for teachers to study it without very great effort. This is the reason that our contribution is so concerned with the provision of curricular materials. We do not claim to have answers to the questions involved in this area of study but we hope that, by making information about these questions more accessible to teachers on a cross-national basis, we would be performing a service of value.

Running parallel to an increased understanding of the nature of man in sociobiological terms, is a change in morality in our society. Old theological and moral concepts have often been discarded, partly perhaps as a result of increasing scientific knowledge. But not enough seems to be being done to come to terms with the problems of morality in a society with a more agnostic ethos. We are, therefore, very much concerned to study both the scientific and moral aspects and to consider their significance for education and World Studies.

The Nature of the Contribution

We seek to:

A. Write a book on 'sociobiological' issues and their implications for education.

B. Provide curricular materials illustrative of these issues for use with students in schools.

A. will involve research and discussion and it would be premature to say more about it at this juncture.

B. The materials evolved, designed for use in schools, will be in the first instance designed for use by teacher students and classroom teachers. Although this will be influenced by considerations arising from A., we have sought to give an outline of what this will involve below.

The Nature of Man

B.1 Age group for whom intended: 8 to 11 year olds

Aim: to assist children to acquire a better understanding of man's nature as a basis for further study by:

- i making them aware that some aspects of their behaviour are similar to those found in animals;
- ii encouraging them to think about the issues that this involves.

Method: to write and encourage teachers to share with children true stories illustrative of significant aspects of animal behaviour. (Example 1)

Evaluation: within the limits of this feasibility study it would seem that this can best be done by means of asking teachers to assess the value of the materials.

B.2 Age group for whom intended: 11 to 16 year olds

Aim: to complement the work of B.1 and make a contribution to much other curriculum research on controversial issues. This will be done by utilising an anthropological approach with students, designed to:

i make them aware that some aspects of human behaviour appear to have a universal significance;

ii make them aware that these aspects of behaviour take different forms in different cultures.

Method: to write, and encourage teachers to share with young people, 'dramatic experiences' drawn from the problems of contemporary world history. Throughout, the attempt will be made to give the classroom situations created a means of opening up 'internal relationships' with others by enabling students to think of the problems of world studies in 'first person' terms. It is probable that the classroom situations created could have the following underlying structure:-

i Stanislavsky-type mimes (involving, for example, the parent-child relationship in different cultures; the role of women in society, etc.).

ii Reactions to classroom speeches (involving, for example, class reactions to a speech in favour of apartheid by an audience which, in turn, claims to represent different cultures).

iii Classroom plays drawn from the differing sub-worlds and illustrative of different patterns of lifestyle (so far as possible these would be the products of the sub-world concerned or, at least, vetted in the sub-world).

iv Classroom simulations, drawing upon the capacities fostered by i and iii, involving exercises in problem solving (e.g. some aspects of development or inflation).

(a proposed example is attached as Example 2)

Evaluation: within the limits of the feasibility phase, it is probably only realistic to limit this to assessment by teachers. At the same time, throughout the work done the effort should be made to devise appropriate instruments for measuring the affective and cognitive changes that result from the use of the material by students. Throughout, too, the exchange of comment between the co-operating members of the Trans-cultural Teacher Education Project on the materials produced should constitute an important element in evaluation.

B.3 Age group for whom intended: students in secondary schools and above

Aim: to interest young people in the problem of peace within an international context by means of both formal and informal educational activity.

Method:

- i to develop further the rules and structure of the Peace Game (see Example 3);
- ii to encourage its consideration in a classroom situation;
- iii to experiment with the Peace Game informally in the home and during 'breaks' in school routine.

Evaluation: assessment to be made by players of the Peace Game.

Example 1

THE OLD VICARAGE CATS

2. The Old Dog Basket

Do you remember the story about the two black and white tom cats called Spotty Nose and Tombo who came to live with the Brown family in their new house? This is another story about Spotty Nose and Tombo.

Before Tombo died, the two tom cats learned to live fairly happily together with Mum, Dad and the children. Just before Christmas, the children said, "Can we give Tombo and Spotty Nose a cat basket for Christmas?" Mum looked at the baskets in the pet shops but they were rather expensive. Then one day the children were given an old dog basket with a pink cushion.

Mum said, "Let's see if the cats like it before we buy them new ones". So the children put the basket down by the hot radiator in the kitchen where the cats liked to sleep.

Very soon Tombo came into the kitchen and he saw the basket. He walked round it and sniffed at it. Then he put one paw very carefully inside it. The cushion was nice and soft so he climbed onto it very carefully. He sat down and washed his face. Then he curled up in the basket and was very soon asleep.

When Spotty Nose came into the kitchen he, too, saw the basket. He walked round it and sniffed at it. But when he put his paw into the basket he trod on Tombo. Tombo woke up and stood up but he had found the basket first and he was not going to let Spotty Nose have it. The two cats were going to fight, so Mum picked up Spotty Nose and stroked him. She put a cardboard box in the playroom for him and closed the door. Tombo went back to sleep in the basket but when Mum peeped into the playroom a little later, Spotty Nose was not asleep in the cardboard box. He was sitting by the door waiting to get back into the kitchen and the basket.

When Tombo went out into the garden, the children let Spotty Nose into the kitchen. He went straight to the basket, climbed in, and went to sleep.

After this, the two cats always squabbled over the basket. If Tombo was in it, Spotty Nose would put in a paw very aggressively and try to get him out. But Tombo was prepared to fight for the basket. If Spotty Nose got into it first, Tombo would try to get in as well. Mum and the children were always separating the cats and trying to stop them fighting over the basket.

Mum had hoped that eventually the cats would learn to share the basket because it was a big dog's basket. But she realised that this was not going to happen.

"We shall have to get another basket for Spotty Nose", she said. "But then", said the children, "both the cats will want the new one and they will still squabble".

Do you think the children were right?

Mum and the children never found out, because Tombo died. "Now Spotty Nose doesn't need a new basket", said the children. "He can have the new one all to himself".

But now Spotty Nose didn't want the basket. After Tombo died he never went into it again. He went to sleep in the old cardboard box or on top of the warm radiator. For a long time the empty basket stayed in the kitchen, until one day Dad fell over it - and now it is hidden away in the cellar.

Don't children (and grown-ups too) sometimes behave rather like this? They like to have something which is new but they like it even more if they know that someone else wants it, too!

I heard about a boy and girl whose Grandma had bought them a pencil One pencil was red and one was green. The boy was given first choice. "I don't know, yet, which one I want", said the boy. "Why not?" asked his Grandma. "Because I want the one my sister wants", replied the boy. Can you think of a story like this?

Example 2

CLASSROOM ACTIVITIES CONCERNING THE NATURE OF MAN

Deeply rooted in man's biological make-up is his care for his children. Of all man's emotions this one is, perhaps, most basic to all human cultures. Eibl-Eibesfeldt has said, "In the strongly emotional - because innate - basis of our parental care behaviour there can in fact be found a strong motivation for peaceful coexistence". If we could develop in children greater compassion and empathy perhaps they would, as adults, be able to extend their parental caring to all children, thus helping to reduce world aggression and improving international relations.

In practical and curriculum terms we would propose an experimental project for secondary school children along the following lines:-

Shalt thou kill?

Most mammals look after their babies with great care. (A series of photographs showing mammalian parental care would be shown at this stage).

What does man often do to human children in the name of 'freedom', 'justice', 'honour', 'patriotism' and 'truth'? (A series of photographs showing child victims of man's aggression would be shown here). Is this killing and infliction of suffering on innocent children justified?

A series of situations would then be given to the children which would be dramatised in the classroom. A discussion on the action taken, its justification or otherwise and the moral dilemma involved would follow.

A possible series would be:

1. A gunman is about to shoot your child. You have a gun and could prevent him, possibly killing him.
2. A gunman is about to shoot your child but he is using someone else's child as a hostage or as protection.
3. As in 2. but the child is his own child.
4. A group of gangsters is threatening your child, as in 1.
5. A group of gangsters is threatening a group of innocent people and their children, as in 1.
6. As in 4. but the gangsters have children as hostages or protection.
7. As in 5. but with their own children as hostages.
8. The simple 'innocent versus aggressor' situation is developed into a conflict between two groups, one of which may be aggressive or, in a second situation, both may be aggressive. The conflict could be over e.g. water supply in a primitive group community. Again children are used as in 1-7.

9. As in 8. but the conflict is developed as a territorial one where land is needed for food.

10. As in 8. and 9. but the conflict is now over conceptualised issues, e.g. 'freedom', 'honour', 'justice', 'patriotism' and 'truth'.

11. Situations involving children in:

    hijacking)   Is sacrificing the innocent
)   justified as a matter of
    kidnapping)   principle? Suppose it were
)   your child as the innocent
    hostages)   victim.

12. Historical situations - conflict and wars - bringing in innocent children.

13. As in 12. but using contemporary situations, either actual or threatened conflicts.

"OUR WORLD - THE PEACE GAME"

The Peace Game has recently been developed by our 13-year-old son, Nigel. It is a game that is played using a large, specially drawn, map based on the P.L.S. approach to World Studies. It divides the world into five sub-worlds basically on political and economic criteria: the 'Western' type; the 'Russian' Communist type; the 'Chinese' Communist type; the OPEC countries; the developing countries.

Individual players represent each of the sub-worlds. The 'Western' sub-world comprises North America, Western Europe, Australia, New Zealand and Japan. The 'Russian' Communist sub-world embraces the U.S.S.R., the Eastern Bloc countries, Cuba and Angola. The 'Chinese' Communist sub-world contains China, Albania and Tanzania. The OPEC sub-world numbers Iran, Venezuela, Saudi Arabia, Kuwait, Iraq, Quatar, Indonesia, Abu Dhabi, Algeria, Nigeria, Trinidad and Ecuador. In the developing countries sub-world there are, of course, the largest problems and the smallest resources. Essentially their plight is typified by the twenty-five least developed countries.* These countries have a G.D.P. per capita of less than one hundred dollars per annum (with manufacturing representing 10 per cent or less of the total domestic product) and a literacy rate of 20 per cent or less. Recognition is given to the alliances (like SEATO) that characterise inter-national relations and also to the fact that some countries have a place in more than one world - e.g. for a minority of its people South Africa is 'Western' but for a majority it is 'developing'.

In addition the U.N. is represented and players are given opportunities of participating in the work of the Security Council and the General Assembly. Realistic resources in terms of military and economic strength are accorded the various sub-worlds, each of which is represented by at least one player.

Each game is concerned with a definite conflict picked at random from a selection of conflict cards. The conflicts are hypothetical but may have overtones of reality.

The aim of the game is for the United Nations to restore peace to the world. The other players are striving to achieve their own worldly or nationalistic ends.

It is not a game where each player has a fair chance of winning. It is an attempt at realism and the odds are heavily against the United Nations and the Developing World. It requires great skill on the part of these players and compassion and suppression of the selfish competitive urge on the part of the rest of the world if the forces of peace are to triumph.

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* Afghanistan; Bhutan; Botswana; Burundi; Chad; Dahomey; Ethiopia; Guinea; Haita; Laos; Lesotho; Maldives; Mali; Malawi; Nepal; Niger; Rwanda; Sikkim; Somalia; Sudan; Uganda; Tanzania; Upper Volta; Western Samoa; Yemen.

ETHOLOGY AND WORLD STUDIES

Freda Brown

Since Darwin, the concept of morphological evolution has gradually become increasingly accepted and there are now probably few educated people who do not accept this theory. Most of us accept, for example, that though the forelimbs of the whale, the bat and man look very different and have different functions, they have all evolved from a more primitive mamallian pattern. Most of us are also happy to accept the idea that our arms have evolved from fins and that bones in our ear have evolved from the jaw bones of primitive reptiles. Though Darwin himself was considering behaviour from a biological point of view, the concept of behavioural evolution has been slower to catch on. However, during the last fifty years of so this evolutionary approach has been adopted by many biologists working on the behaviour of animals, especially animals in their natural environment. In particular the work of European scientists such as Lorenz and Tinbergen led to a new branch of science, ethology - the study of behaviour from a biological point of view. The ethologists have tried to extrapolate their results to the behaviour of man. On the other hand the comparative and experimental psychologists, for example Watson and Skinner in America, were primarily concerned with learning. They tended to start with man, assuming great plasticity in behaviour and ignoring animal relationships. It was inevitable that eventually these two approaches clashed as they viewed man's behaviour from different standpoints but out of this confrontation has emerged, on the whole, an attempt to integrate rather than to hurl abuse. We now stand, I think, on the threshold of an exciting development of ideas relating to the sciences of behaviour which have significance in many areas of our lives, particularly in child rearing, education, international understanding and world peace.

I should like to consider, therefore, some of the concepts which have developed from the ethological approach, to see how relevant they are to man's behaviour.

The first concept is instinct, innate behaviour or fixed action patterns:-

It is suggested that at certain times an animal develops a "drive" or a state of internal motivation, for example, hunger, thirst, sex or parental care. The drive is brought about partly by internal factors, e.g. sex hormones in the case of the sex drive, and partly by external factors, e.g. lenthening daylight or the sight of a particular type of vegetation. The 'drive' causes appetitive behaviour in the animal, i.e. a fairly flexible, possibly restless, perhaps locomotory behaviour. In the course of this appetitive behaviour it is likely that the animal will encounter certain stimuli in the environment. These stimuli, which have been called sign stimuli, release a more specific type of behaviour which results in a consummatory act, e.g. the release of sperm or the swallowing of food. The 'drive' is then exhausted.

Perhaps I can risk apparently being irrelevant and illustrate this briefly with the sex life of the three-spined stickleback. For most of the year these fish live in shoals but, in early spring, influenced by hormones and green vegetation, the male stickleback leaves the shoal. At this stage he is a grey colour. He establishes for himself a territory from which he will drive any intruder, either male or female. After building a nest in the sand he changes colour and develops a bright red belly. The appetitive behaviour at this stage consists of swimming round his territory. If another male with a red belly approaches it acts as a sign stimulus and releases fighting behaviour. This fighting can, in fact, be released by any object with a red underside, e.g. an oblong piece of wood. Meanwhile the females have developed a silver belly and become swollen with ripening eggs. When a female approaches the male's territory, the swollen belly acts as a sign stimulus to the male and releases a new motor pattern - a zigzag dance. The female swims towards the male, he responds by swimming towards the nest and she follows. After laying her eggs the female leaves the nest and the sight of the eggs acts as a sign stimulus causing the male to enter the nest and release his sperm, thus exhausting the courtship 'drive'.

This innate behaviour is not learned and it can be reproduced perfectly on first performance by animals reared in isolation. It is stereotyped for the species.

Sometimes a type of behaviour can appear which is irrelevant to the sequence of events in which the animal is involved. For example, when a male stickleback is defending his territory his normal behaviour on seeing a red bellied intruder is to attack. As he approaches the edge of his territory, however, a different type of behaviour would normally develop and he would cease to attack and would retreat. Thus at some point there might be a conflict between the urge to fight and the urge to retreat. At this point the male stickleback sometimes stands on his head and digs in the sand. This behaviour, performed here so inappropriately, is part of the normal behaviour of nest building and has been termed a 'displacement activity'.

In the female common sheldrake there can be a similar urge to attack an enemy and to retreat towards her mate. At some stage the balance between attack and retreat will result in turning her head towards the enemy in a typical gesture. Sometimes she will turn her head and threaten her enemy over her shoulder. In the mallard the female always threatens in this way - the motor pattern has become fixed and the evolutionary process involved is called 'ritualisation'.

Sometimes a displacement activity can become ritualised, e.g. during courtship the zebra finch may wipe his beak on the perch. This appears to be a displacement activity involving a feeding movement. In the striated finch this beak wiping movement has become ritualised and part of the courtship pattern. Therefore, though instinctive behaviour is fixed and stereotyped it can, through a process such as ritualisation, evolve.

Sometimes a consummatory response can take place in the absence of any apparent external stimulus, e.g. when deprived of nesting material a male Bengalese finch will go into its nest box and perform all the movements of carrying and placing material with nothing in its beak. This type of behaviour has been called 'vacuum activity'.

The second concept developed by ethologists which I should like to consider is that of imprinting. Heinroth discovered that newly hatched goslings will follow the first moving object which they see as though it were their mother. Normally when a gosling or duckling hatches it sees the mother bird who acts as a stimulus which releases following behaviour. But the fixed motor pattern of following is, in this case, not linked to a definite sign stimulus. Once such goslings have been 'imprinted' by an inappropriate 'mother' they will not respond to their real mother and possibly not to their own species. In some cases the abnormal behaviour will persist during courtship behaviour and there is a celebrated case of a gander which had a ten-year fixation for an oil drum.

The characteristics of imprinting are:-

1. It takes place during a 'sensitive period' in the life of a species - frequently soon after hatching.
2. It takes place rapidly.
3. It may be difficult or impossible to reverse.
4. In the first instance it affects the parent-offspring response, but it may, in some cases, affect the sexual response.

The initial imprinting process seems to be rather similar to a learning process but the action pattern which follows has similar properties to a fixed action pattern. It is like a less stereotyped instinctive behaviour in which the sign stimulus is learned.

As far as learning is concerned, I am using Thorpe's definition:- "adaptive change in behaviour as a result of individual sensory experience."

Even in lower animals these three types of behaviour (instinct, imprinting and learning) overlap, e.g. the songs of birds may be completely instinctive, part instinctive-part learned or completely learned. In the chaffinch the general structure of the song is stereotyped and innate but the perfection of notes and the division of the song into its normal parts is dependent upon hearing the normal song prior to the bird's first September. The young bird does not sing its song until the following spring so that some kind of imprinting is involved here. Finally the terminal flourish and other details develop in its first spring when it learns by imitating neighbouring males.

An interesting example which shows, on the one hand, that innate patterns are resistant to change but, on the other hand, that learning can modify them in time, is in the nest building behaviour of love birds. The birds of this genus (Agapornis) all make nests by tearing strips from leaves. But some species carry the strips to the nest by tucking several pieces into the rump feathers and some species carry the strips one at a time in the beak. These patterns are innate. Two species which had different strip carrying techniques were crossed and the nest building of the hybrids was studied. For some time they could not build nests at all because they tried to compromise between the two methods. They tried to tuck in a strip between the rump feathers but either did not tuck it in properly or they continued to hold it in the beak. Either way the strip fell out. Eventually they made some progress when they retained it in the beak after the attempted tucking. After months of practice they were 41% successful. After two years they were nearly always successful but before carrying the strip in their bill they still made the turning movement of the head which is the preliminary for tucking.

Another example of learned behaviour apparently inhibiting instinct occurs when kittens and baby rats are reared together and the cats will not attack the rats.

Two other concepts which are important in behaviour are territory and hierarchy.

We have met the concept of territory in the stickleback - it is also found in many animals, especially in birds. The establishment and defence of territories disperses a local population during the breeding season and ensures an adequate supply of food for the young. It controls the numbers of breeding males during each season so that overpopulation leading to shortage of food does not take place. It is a mechanism for survival.

You are probably familiar with the concept of hierarchy. In a simple form it is the 'peck order' of hens in a farmyard. A group of hens will establish among themselves a hierarchy in which the alpha hen can peck anyone, beta can peck everyone except alpha and omega can peck no-one. This type of dominance hierarchy is frequently found among social animals. It is very common among the higher primates, especially among the adult males. It serves a purpose - it prevents constant intra-specific fighting, i.e. fighting between members of the same species, and results in a dynamically peaceful group. It can also ensure the production of "good" leaders, e.g. in baboons those most likely to act responsibly, flexibly and intelligently in times of crisis thus enabling the group to survive. The hierarchy can also make sure that the 'best' genes are passed on to the offspring as, in some cases, the dominant males may father many of the children.

Therefore territory and hierarchy help to establish and maintain social organisation in a group of animals. The result of such social organisation is the dispersal of the animals so that overpopulation and food shortage do not result and thus the group survives. It is, in fact, survival which is the supreme price in biological development and not, perhaps, fundamentally the survival of the species or the survival of the group but, more basically, the survival of the germ plasm.

In the extreme case territory and hierarchy seem to be different concepts but the two do overlap. For example, in the yellow baboon (Papio cynocephalus) a group consists of several adult males with adult females and immature animals. There is a hierarchy among the adult males. However, in a related species, the hamadryas baboon (Papio hamadryas) the unit is one male with a harem of females and their young. But at night the units share sleeping places though still retaining their identity. In the patas monkey (Erythrocebus patas) the unit is one male plus his harem, as in the hamadryas baboon, but there is no interaction between the units to form a group at night. A male patas will apparently defend his territory against other males - but in acting territorially he is also acting as would a male yellow baboon within the hierarchy of his own group.

The establishment and maintenance of a territory or hierarchy involves threat and fighting. This inter-specific behaviour is sometimes called agonistic behaviour and is different from intro-specific conflict between different species. Inter-specific conflict is often predation, i.e. obtaining one's dinner. These two types of aggressive behaviour are, primitively at least, different both in terms of motivation and behaviour. e.g. A rattlesnake kills with its poison fangs when obtaining its dinner but wrestles with its body when fighting another rattlesnake. The agonistic behaviour found in establishing a territory or hierarchy is in many cases innate, e.g. a male stickleback, reared in isolation, will establish and defend a territory. In fighting male baboons serious damage is frequently prevented by the loser 'submitting' and accepting the dominance of the victor. Submission by the loser inhibits further displays of aggression by the victor. The losing male baboon presents his rump to the victor as a submissive gesture. Such a gesture appears to be innate and, in fact, presentation of the rump may be a displacement activity as the gesture is part of the mating sequence for the female baboon. On the other hand there is, within the social organisation particularly of the higher primates, a certain flexibility, e.g. it is possible for a young female yellow baboon, brought up in a typical baboon group, to become part of a harem of a male hamadryas baboon. She learns not to stray to other males (as she would by allowed to do within her original group) by bites from the male hamadryas.

Two points in connection with the effect of hierarchy on behaviour which I should like to mention are:-

1. Chickens and pigeons perform less well in I.Q. tests for chickens and pigeons if they are not the alpha bird.
2. There is a group of Japanese macaques which live naturally but are fed by scientists studying them. One very intelligent monkey learned to wash the dirt off sweet potatoes before eating them. It was, however, a young female and, therefore, low in the hierarchy and it took two years for the habit to 'catch on' throughout the group. However, when a similar habit was developed by an alpha male it was a matter of hours before the idea had spread widely.

Thus certain forms of aggressive or agonistic behaviour are involved in social organisation and this behaviour may be at least partly innate. Social organisation involves the establishment of a dynamically peaceful group. (N.B. One of the stormiest periods in the young primate's life is when the sub-adult male begins to move into the adult hierarchy).

A dynamically peaceful group of monkeys can be transformed into a violent one if, for example, there is a shortage of food, a shortage of females, over-crowding, a lack of an established hierarchy and possibly even boredom. These situations result in stress, the breakdown of social organisation and possibly the removal of inhibition, leading to violence.

Finally the concept of play. It is a quite definite form of behaviour found in higher animals, particularly in mammals. It occurs especially when parental care is prolonged during an extended childhood - and when the young animal is free of environmental pressures such as heat, cold, etc. and free of psychological pressures, e.g. food, sleep - i.e. where behaviour can become emancipated from the restrictions imposed by the necessity of attaining a specific goal. Though play uses motor patterns common to other types of behaviour, the motivational state is not the same. It may be a type of appetitive behaviour freed from attaining a specific goal.

During play learning and exploration may take place. Play is important in establishing and maintaining the social hierarchy in some animals, e.g. monkeys. Unless rhesus monkeys and baboons play in their peer group, they will fail to develop normal social relationships later on. In the case of rhesus monkeys, play in the peer group can, to a considerable effect, compensate for maternal deprivation.

To sum up briefly: behaviour is a synthesis of the underlying biology of the species transmitted by the genes, the interaction of the external environment and of learning. Not only nurture but nature, not only nature but nurture and not just added together but integrated in a complex way during evolutionary and individual development.

Behaviour also seems, in biological terms, to be a complex and often bizarre method of ensuring the survival of the germ plasm.

In considering the relevance of what I have said about animal behaviour for human behaviour, I think one should not make out a different theory for human behaviour until we are sure that it cannot be seen as a very special case of a more general underlying theory of all behaviour, e.g. let us not develop different theories of aggression and play in humans until we are sure that it is necessary.

Let us look briefly at an important type of human behaviour - the relationship between mother and infant. In particular let us consider the internal motivation of both, the stimuli to which they react, the motor reactions performed and any sensitive periods involved. During pregnancy a woman's internal motivation is very different from a non-pregnant state. When a baby is born the mother's physiology does not return to the non-pregnant state but a new type of motivation develops - feeding and parental care. At the moment of birth the mother is in a very special state. She will react to certain characteristics of a baby - large head, large eyes below midline of head, large protruding forehead. The 'isn't it sweet' reaction which extends to baby animals, especially furry ones and the furry animal, may, in fact, be a super-normal stimulus. This supernormal·stimulus is known in animals, e.g. the oyster catcher will abandon its own egg for a large pot one.

A new born baby can cry and will (sometimes) cease crying on being cuddled. The new mother will gain great pleasure from cuddling her baby. The baby can suck and root - the mother can respond by suckling the child. Thus, as a result of the internal motivation of mother and child and of motor reactions to the stimuli mutually offered, the child is fed and, perhaps more important, a very strong bond is formed between them. This bond can develop very quickly - a mother who has cuddled and suckled her baby during his first twenty-four hours is already on the way to a lifelong involvement with it.

Are there other types of internal motivation in man? Do these actively cause him to seek out certain stimuli which will cause motor behaviour which will reduce the internal motivation? Yes, they do - though they are not so obvious as in animals, e.g. if I am late with lunch it is not only the cat who is getting under my feet in the kitchen. It is not only sex on television which makes men and women get together. In terms of sexual motivation there is an obvious difference between a child, a young man or woman and an old man or woman. A woman at the height of the oestrus cycle is in a different physiological state from the anoestrus phase.

Are there fixed motor patterns in man? Obviously they are much reduced but it begins to look as though many of our gestures are innate, including yawning and smiling. These should not be dismissed as trivial as they are important in conveying mood, and in communicating generally.

Are there any "sensitive periods" in man when learning of an imprinting kind can take place more easily and quickly? Are these responses, if any, very long lasting and difficult to eradicate? We have already considered the mother-infant relationship. This is a very special relationship - it takes place during a "sensitive" period in the baby's life and it is very long lasting. It is known that maternal deprivation can result in abnormal behaviour later on and that it can be difficult to compensate for this.

There is evidence of a different learning time schedule in boys and girls (Professor & Dr. Hutt's work). Girls seem to develop certain skills earlier than boys though the boys may catch up later. There is now some evidence of different rates of development in the newborn of different ethnic groups. There is frequently talk of 'reading' and 'talking' readiness in educational circles.

Perhaps the most important topic to consider is whether or not man's social life is rooted in his biological nature. We have seen that in the non-human higher primates hierarchy and territory are of great importance in maintaining social organisation which is of fundamental importance for survival of the group. Most human societies do develop a hierarchical structure.

The hierarchy seems to develop within the peer group. When four-year-old boys in nursery school were asked, "Which of you is the toughest?" the most usual reply was "Me". Girls did not respond in this way. By six or seven, boys would agree with each other on who was the toughest - a hierarchy was developing. Girls were still less interested for themselves but knew about the status of the boys. To be dominant meant that the attention of others is on you and deference behaviour is shown to you. Boys seem to be more aggressive, more mobile and more boisterous than girls in their play and this seems to be true in all cultures so far examined.

Thus, as in apes and monkeys, it is particularly the males who are likely to establish a "peck order" and it does appear that men are more aggressive than women. But though man has retained the hierarchy he has not retained the innate submissive gestures which will inhibit aggressive or agonistic behaviour. We have, culturally, learned to respond to certain gestures of submission, e.g. kneeling, prostration, etc., but we can all too easily override any inhibition which might result from such gestures.

It is thus possible that man behaves agonistically or aggressively towards other men as part of the higher primate pattern of establishing and maintaining a hierarchy and, perhaps, a territory in order to achieve social organisation. This type of aggression is serving a useful purpose if it is under control. We have seen, from the monkeys, that social organisation is a delicate balance between aggression and inhibition which maintains a dynamically peaceful community. We know from the monkeys that a breakdown in this balance, as a result of stress, can lead to violence. I think a similar situation exists in human society. And in the human case the problem becomes even greater because man has fewer innate submissive gestures, so the aggressor does not know when to stop. In addition, man's more developed brain has not only enabled him to make tools but also weapons and with these he can 'kill at a distance' when inhibition of aggression is minimal. Also many human societies are under stress, not only because of overcrowding, shortage of food etc. but also as a result of the breakdown of old traditional ways and old hierarchies, and as a result of self-imposed situations, e.g. the rat race, and possibly even as a result of boredom. Breaking the biological principles of social organisation could thus lead to stress, violence and non-survival.

I am, therefore, suggesting that, as a result of our biology, men, in particular, will strive to achieve the alpha position in the hierarchy and will be in a position to exploit those in less dominant positions. Also, in the struggle to get to the top, men will make use of more sophisticated techniques than are available to baboons. More often than not the baboon at the top has got there by virtue of good qualities which the group require in a good leader. He is the right monkey for the job. The same cannot always be said of man.

Also the problem of the group causes problems in human society. We have seen that biologically the group is very important. It is not, therefore, surprising that the "we" and "they" reaction is so deeply rooted in our behaviour. But nowadays, with increased communication throughout the world, we have lost the old concept of the group and this is causing problems. It is fairly simple for a male baboon to strive for the top but where does the top stop for a human? This never-ending struggle for the alpha position in global terms, is, I think, putting an enormous strain on modern man.

Therefore the problems of leadership, exploitation, status reward, violence, men and women, are all related to our social organisation with their roots in our biology.

Play in man: with his extended childhood there are enormous opportunities for play. Because of his intelligence and his greater potential for modifying his behaviour by learning, the playful years are supremely important in his development.

What, then, is the significance of this type of approach for education and world studies and international understanding and peace?

First - if we are aware of the biological nature of humanity's raw material, i.e. children - it ought to be easier to devise the best way of achieving the educational ends.

Modern western society seems to be getting off to a bad start by ignoring the biological principles involved in the mother-infant relationship. Production line childbirth, induced, spinally anaesthetised labour (9-5 Monday to Friday), bottle feeding, perhaps working mothers, may well be weakening the mother-infant bond. In man the basis of love, in its widest sense, may well lie in parental care, therefore I would like to see this tendency reversed and both boys and girls made aware of the importance of their future role as parents.

What about man's tendency to form a hierarchy? This tendency can be modified by the environment and by learning. How do we want to modify or develop it? At the moment I think our society is too much dominated by aggressive, ambitious males who are putting themselves and society under great stress. Perhaps we ought to be teaching boys to understand, and control, the "power thing" - but I do not think we ought to suppress competition completely as, without it, man would possibly not reach his full potential. It might help if we could try and develop the qualities of compassion and empathy in boys. I think we ought to be developing within ourselves and in children a new concept of "betterness" which is not equated with "superiority". In human society power, status and reward are taken by and given to the alpha human and, while he may be benevolent, he will almost certainly exploit those who submit. I would like to try and break this vicious circle of power and exploitation which results from biological dominance and to disconnect it from reward. If we are not careful the human male will become non-adaptive.

Women could, I think, make a big contribution here. If we could change our attitude to superiority and thus prevent exploitation, I think that women could develop more fully and in their own way, helping to create a more peaceful society.

Also we should remember that, in addition to his agonistic tendencies, man has considerable potential for co-operation.

There is, of course, a danger that if we change our concept of superiority and the alpha individual, we plunge into the breakdown of social organisation. This has, I think, happened already to quite a considerable extent as traditional hierarchies have changed. "Knowing one's place" can, in fact, help society and also the individual. I would like to suggest that, ultimately, the best way of "knowing one's place" is via self-knowledge, self-inhibition limiting one's agonistic behaviour - knowing one's limitations but yet motivated to maximum achievement.

Perhaps the basic message of biology is the importance of the survival, not so much of the species but of the germ plasm. Animal and human behaviour is a means, often complicated, sometimes bizarre, by which this end is achieved. In a social primate it is, therefore, necessary to have mating, parental care and social organisation. Some aspects of these types of behaviour are, to some extent, innate and this forms the basic core of common behaviour in all human societies. But, in addition, there is a considerable amount of flexibility in human behaviour (though the same biological needs may be fulfilled via different routes) and this has resulted in different human cultures.

If we look at culture in this way obviously some habits and traditions could be abandoned. But, provided we do not forget about the basic biological principles, how do we know which to retain?

Here, perhaps, we are at the end of the scientific road and morality begins. But maybe the two are not entirely separate. Is human morality the 'conscious', subjective experience of behavioural flexibility?

In the modern world I think many people are not going to be able to keep the two aspects in separate compartments. As we learn more of man's nature, I think a more agonistic ethos is going to develop throughout the world. Basically this means, I think, groping in the dark as far as morality is concerned. This is not a conflict between the believer and agnostic but a problem common to all those concerned with bringing up children in a world of rapidly changing ways. How do parents and educators solve the problem of bringing up children without the parents having authority and religion (and also hatred). Mankind is in danger not only from its inability to control its own aggression, population, food supply and environment but also, and perhaps more seriously, because it may not be able to develop a morality based on non-belief. I think we can do something about it - but if we cannot then man could follow the path of the dinosaur to extinction.

Support Paper 2

THE P.L.S. APPROACH TO WORLD STUDIES

Godfrey N. Brown

In the growing corpus of work concerned to give a world dimension to curricula there is frequent agreement that this involves the study of world problems. Basically the argument is a simple one: the curriculum needs to be given a global perspective because many of the most significant decisions that we have to make today involve world problems (e.g. over-population, violence, inflation). This seems to be an irreversible trend of our time, and, therefore, since we are educating future citizens, we should induct them into the process of coping with these problems. But....

If 'problems' are central to the concept of World Studies, how does one introduce them into the curriculum? Before one tackles 'problems' in World Studies is there a basic understanding that needs to be developed in much the same way as one understands the concept of number and the working of computational processes before one tackles a problem in Mathematics? Is there not a real danger that the size and ramifications of World Studies are so great that any attempt to encompass them in a school classroom may be counter-productive? Might not children and young people 'switch off' much as we know many do when the gallon that is Shakespeare is forced into the pint container of the average period of English Literature? Isn't there the danger that tackling world problems in the classroom may develop cognitive skills at the expense of the affective aspect of education? Shouldn't world problems, if they are to have any academic validity, be left for the graduate seminar?

Questions like these betray the doubts, scepticism and negativism that many teachers experience when considering the role of World Studies in the curriculum. Nor are these misgivings allayed by much of the theorising that is done about giving the curriculum a world dimension. Often this is kept abstract and general. At best, it gives the teacher an idea of the questions with which he should grapple in his teaching - peace, economic well-being, social justice and ecological balance is a favoured listing - but it is apt to leave classes as well as teachers feeling very ineffectual. Let us eat, drink and be merry - if we can - for death lurks in every question on the list. At worst, the theorising about World Studies results in the peddling of over-facile solutions which smack of indoctrination: peace through violence, economic well-being through the redistribution of wealth, social justice by political fiat, ecological balance by curbing development - solutions which might well prove as doom-loaded as the very problems they seek to tackle. Is there no better way?

One approach which I think is worthy of consideration is to recognise the importance of people. World Studies is ultimately about people; world problems are problems because they affect people; education in world studies is important because this too is a problem affecting people. At first sight this does not appear to get us very far; people are basic to much of the curriculum - to History, Geography and Literature for instance. But a moment's reflection reveals that this particular point arises from a rather stereotyped concept of the curriculum - each subject should convey a specific, discrete form of knowledge. Even if this is so, and this is surely a dubious proposition, it does not follow that it should be so. In fact scholars from other civilisations - Islam and Buddhism for instance - have viewed knowledge differently from the categorisation of subject matter found in the Western world.

Indeed the curriculum is essentially a device for passing on the 'world view' of those responsible for it. They may not be conscious of it but this is what it is. The 'world view' in this sense is the totality of the presuppositions, assumptions, knowledge and aspirations for self and others of a given person or set of people at a given place at a given time. The curriculum both contributes to, and reflects, this 'world view'. Thus, our treatment of History, Geography and Literature in education reflects our 'world view' of the map of knowledge and, in its turn, it makes its own contribution to this view. In this sense, indeed, I suspect that, whether we like it or not, all teachers make a contribution to world study. But they do it piecemeal, often unconsciously and in a way that is frequently extremely unsystematic. Only in educational institutions which have strong religious affiliations is a conscious systematisation of 'world view' to be found.

How does one know? Well, it may be there - written down in the prospectus of the establishment: or the rules of (the) order, or in devotional works that are used in curriculum, but none of these would really be the acid test of conscious systematisation of world view. Prospectuses advertise and propagandise and may be false to reality; rules are not infrequently honoured more in the breach than in the observance; devotional works can be composed of dead letters for those who read them. Ultimately the really acid test of the quality of world view that characterises an establishment is probably the sum total of the thoughts and feelings that comprise its membership. But this is almost certainly beyond the grasp of any observer. Can we explain satisfactorily to ourselves what our thoughts and feelings amount to? How impossible then for the observer to know.

But we think we know. We pass judgments on people and institutions frequently. How? By observing their pattern of life style from within our own world view. Here 'pattern of life style' (P.L.S.) is used to indicate the sum total of observable manifestations of the 'world view' exhibited by a given person or group at a given time in a given place. From this it will be seen that our passing judgments on people and institutions is, in its turn, part of our pattern of life style. We cannot comment on others without commenting upon ourselves, any more than we can comment on ourselves without revealing something of our own world view.

What is the significance of all of this for the teaching of World Studies in schools? It lies in the central importance of people, world views, and pattern of life style. Herein, I believe, lies a key to effective teaching of World Studies. Understanding World Studies requires a basic understanding of others and this means training in observing and interpreting their life styles with the object of appreciating their world view. It involves a relationship between oneself and others. The intensity of this relationship can range across the whole spectrum of human emotions but one can make a useful (though not comprehensive) distinction suggested by S. Lindholm that seems particularly appropriate for World Studies: external and internal relationships.[1]

External relationships implies seeing the other person or group essentially as objects rather than sentient beings. Others are acted upon by external forces, they are role players, "out there", with little internal capacity for change. Lindholm suggests that the concept of the other in this context is to some extent 'dehumanised'.

Internal relationships involves much greater closeness. Others are viewed as individual subjects acting as though they have control of their own destinies. Such relationships are more characteristic of the relationships to be found in the family rather than in the newspapers: they are dynamic rather than static. They involve potential for change.

Much of the planning of World Studies has tended to concentrate upon external relationships - knowing about *them*: inserting an account of Chinese achievement in a course of World History, for instance. Indeed History abounds with this kind of relationship. Hence Europeans talk about discovering the source of the Nile or - supreme arrogance! - of 'opening up the rest of the world'. There frequently is no hint that *when we are discovering them, they are discovering us*!

But as this example suggests, external relationships cannot be completely replaced by internal relationships. It would be even more arrogant to believe that we can have such a family-type relationship with people distant in time or place that we are in a position to use the first person plural pronoun in respect of them. There is a sense in which we might replace the passage in italics in the last paragraph with *when we are discovering them, we are discovering us*. However, although this is probably true and adds a new dimension to the relationship described, it is profoundly different from what the history books mean when they talk about *our* discovering X or Y. An awareness of this dimension, however, seems of great importance to World Studies in respect of people, world views and patterns of life style. It means that World Studies is concerned to understand the peoples of the world so far as possible in terms of both external and internal relationships.

How can this best be done in an educational institution? The problems of selecting material and interpreting material in a meaningful way are enormous. The difficulty is that the more comprehensively one studies the world's people, the more amorphous World Studies becomes. Conversely, the more one structures World Studies, the more one simplifies and narrows the coverage of the subject. Is there a *modus docendi*?

Here one of the concepts previously mentioned - the pattern of life style (P.L.S.) - seems useful. It embodies people's 'world views' but it does not involve the analysis in depth that their identification and demarcation would require. It need not involve examination of the individual's variation in the pattern of life style exhibited by the members of a group - unless, of course, these variations are so great as to be descriptive not only of the individual's behaviour but essentially of the group's behaviour as well. It is much easier, for instance, to describe the P.L.S. of the People's Republic of China than the P.L.S. of the U.S.A. In the former case one world view, based on Marxism-Leninism-Maoism, is generally accepted and finds reflection in the prevalent style of life and common practice in respect of goods owned and clothes worn. In the latter case there is much less uniformity.

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[1] S. Lindholm: Seeing for Oneself, a Report on an Experiment in Development Education. Swedish International Development Authority, 1975, pp. 10-11, 35.

Basically the P.L.S. approach is concerned to bring anthropology into the curriculum in an educationally appropriate way. It simplifies the anthropologist's concept of 'culture' into two - the P.L.S. and 'world views' - acknowledges the two are related but believes the nature of the relationship needs to be explored. In one sense the P.L.S. teacher is attempting to replicate in the classroom the procedures of the anthropologist in a field study. In another sense this procedure is all the time being monitored by educational considerations concerning the learning capacity of those who are being taught. The P.L.S. approach enables this to be done by proceeding from concrete and observable phenomena, like the customs of a community which can interest, and gradually be appreciated by, primary school populations, to the more intangible social interactions of a community which can only be understood at a much later stage in education.

The P.L.S. approach incorporates both external relationships in respect of observed patterns in the life style of others, and internal relationships when consideration is given to the relationship between this and the 'world views' associated with it. Before studying world problems like peace, it suggests that there is a preliminary problem to be studied; the relationship between the way that people act, on the one hand, and the way that they feel and think, on the other. What they do needs to be seen against why they do it. Here the P.L.S. approach may make a contribution to, and call upon, the self-knowledge of the learner.

Considerations of this kind throw up one of the main virtues of using the P.L.S. approach to World Studies. It involves students in considering matters of choice from within a social context. Considerations of choice of life style or, if you will, control of destiny, is perhaps the single most important interest of any group undergoing the educational process.

From the educational point of view, the P.L.S. approach has the advantage of being intelligible to almost any age range. Young children in country A can study the P.L.S. of young children in country Y, older children can deal with the P.L.S. of representative families and the adolescent can start to wrestle with the P.L.S. of a given country. Additionally the P.L.S. approach can be applied within a number of different subjects: in religious studies it can be used to indicate the differences and similarities that characterise world religions; in geography it can be used to illustrate the affects of different climatic, environmental or social conditions (with particular reference to urban/rural distributions); in economics it can reflect different developmental levels reached by different countries and their differing philosophies of development; with this might be associated the P.L.S. in an historical context - possibly borrowing from the conceptualisation offered by Walt Rostow's Stages of Economic Development. Many other applications will suggest themselves to the resourceful teacher.

The important point to note is that the P.L.S. approach to World Studies involves the curriculum as a whole. It tries to make more explicit and systematic elements already present in the teaching of many subjects, with a view to encouraging an appreciation of both external and internal relationships and the recognition that there are alternative world views and associated with these legitimate value judgments.

Of course the P.L.S. approach is not synonymous with World Studies, it is one of many possible approaches. Essentially it is concerned to lay an educational foundation against which world problems can be studied. Depending upon circumstances there may, or may not, be need in a curriculum for an 'integrative element' entitled 'World Studies'. I believe that the P.L.S. approach can be utilised in fairly sophisticated teaching about world problems in an integrative way, but this has not been my concern in this paper. Here I have tried to explore some of the issues raised by my second paragraph. The reader may care to return to this to assess how effectively I have tackled the task.

(b) THE TEACHING OF DECISION-MAKING SKILLS

David Bolam and Roland Seymour

Purpose

The aim of this contribution would be to give student teachers and teacher students an opportunity to explore approaches to teaching decision-making skills during their courses at Keele.

Course Context

Initially this work will involve in-service teachers who are following the Diploma of Advanced Study in Education course with special reference to either the teaching of World Studies or General Studies for the 16-19 age range. The teachers are either studying on a one year full-time or a two year part-time basis. In both formats they are required to plan, implement and evaluate an aspect of their teaching and curriculum development work in local schools and colleges. This is done in consultation with the staff of the Institute of Education.

Given this situation, it will be possible for these teachers to develop and evaluate a programme concerned with approaches to the teaching of decision-making. At a later stage the results of this work can be utilised in the courses of initial teacher training in the University Department of Education, particularly with the student teachers carrying out methods work in General and Social Studies.

School and College Context

The teachers involved in this programme would be mainly concerned with the teaching of the 15 to 18 age range in a variety of institutions such as schools, colleges of further education and sixth form colleges and would be conducting classes with a wide variety of ability groups. Some teachers might well be introducing decision-making approaches within conventional subject disciplines, e.g. geography or history, but the main emphasis will be in the curriculum area variously described as Social Studies, General Studies, Liberal Studies, Modern Studies, Social Education, etc. This curriculum area in schools and colleges is likely to be concerned with complementing students' specialist or vocational studies and to be an inter-disciplinary approach to human and social issues. It, therefore, offers an ideal situation for introducing work on decision-making skills and it affords great opportunities with the freedom that teachers often have to be "the architects of their own curriculum" in this area.

The relationship with project guidelines

Referring to the Hanvey Dimensions this contribution would firmly relate to Dimension 5, "Awareness of Human Choices", but we would expect that the teachers involved would utilise examples that might well relate to Dimension 2, "State of Planet Awareness", and Dimension 3, "Cross Cultural Awareness". In connection with World Studies themes the contribution may well stress the topic of "group tensions and their resolution" but again examples could well be drawn from the other themes to lead to insight and understanding of tension resolution.

Methodology

The general approach, within the framework outlined, would be selected and developed by the teachers in consultation with the Keele staff. It is assumed that maximum stress will be put on learner involvement through the development of case studies and simulation exercises but it is accepted that, for certain teachers and groups of students, a more didactic approach may need to be incorporated.

The teachers would also be responsible for the assessment of their work and we would have a special interest in institution-based evaluation. We would be particularly interested in the strategy of approach, the value of the approach as seen from a variety of viewpoints and the impact of this work on the learning milieu.

Support Paper 1

CAREERS RESEARCH AND ADVISORY COUNCIL

"DECIDING: A COURSE FOR LEARNING HOW TO MAKE DECISIONS"

Various models for a pedagogic approach to decision-making have been investigated and one in particular commends itself as a background to the Keele contribution. It is summarised below:-

Careers Research and Advisory Council
"Deciding: A course for learning how to make decisions"

Decision-making is the process in which a person selects from two or more possible choices. The decision-maker should be helped to be satisfied with his decisions. *Values* are, therefore, important. Considering them removes the implication that there are *right* answers. The emphasis instead is on the effective use of a process to produce consequences which satisfy the individual. This distinguishes *decision-making* from *problem-solving*.

Decisions are limited by:

1. What a person is *able* to do.
2. What a person is *willing* to do.
3. The environment.
4. The extent to which a person is aware of his own values and possesses decision-making skills.

The three major requirements of skilful decision-making are:-

a. Awareness and examination of personal *values*.

b. Knowledge and use of adequate relevant *information*.

c. Knowledge and use of an effective *strategy* for converting the information into action.

This provides a pedagogic approach.

1. VALUES

Skills to be learnt are:

a. identifying personal values;

b. stating objectives clearly.

Topics to be considered, therefore, might include:

What values are.
The importance of values.
The individual and personal nature of values.
Recognition of values in others.
Clarification of one's own values.
Identification of the values of groups.
Converting values into objectives.

2. INFORMATION

Skills to be learnt are:

- a. identifying all available alternatives;
- b. identifying the information needed to choose between alternatives;
- c. evaluating possible sources of information.

Topics to be considered, therefore, include the four kinds of information required for good decision-making.

Information on:

possible alternative actions
possible outcomes
probability of these outcomes
desirability of the outcomes

3. STRATEGY

Skills to be learnt are:

- a. working out the level of risk;
- b. making contingency plans.

Topics to be considered, therefore, include the four commonly used strategies.

The wish strategy - 'choose what you desire most'.
The safe strategy - 'choose what's most likely to succeed'.
The escape strategy - 'choose to avoid the worst'.
The combination strategy - 'choose the best hope'.

The teaching approach to be based on exercises and discussion.

IV appendices

APPENDIX A

AN ATTAINABLE GLOBAL PERSPECTIVE

Robert G. Hanvey

(This important statement has already been summarised in the main project statement. See page 12. It is too long a document to be reproduced in full. Instead, his discussion of the one of his five dimensions which is perhaps most pertinent to the project, namely "Dimension 3: Cross-cultural Awareness", is reprinted below, with the permission of the author and the Center for Global Perspectives (formerly Center for War/Peace Studies). Copies of the full document may be obtained from the Center for Global Perspectives, 218 East 18th Street, New York, NY 10003, U.S.A.)

cross-cultural awareness:

> awareness of the diversity of ideas and practices to be found in human societies around the world, of how such ideas and practices compare, and including some limited recognition of how the ideas and ways of one's own society might be viewed from other vantage points.

This may be one of the more difficult dimensions to attain. It is one thing to have some knowledge of world conditions. The air is saturated with that kind of information. It is another thing to comprehend and accept the consequences of the basic human capacity for creating unique cultures - with the resultant profound differences in outlook and practice manifested among societies. These differences are widely known at the level of myth, prejudice, and tourist impression. But they are not deeply and truly known - in spite of the well-worn exhortation to "understand others." Such a fundamental acceptance seems to be resisted by powerful forces in the human psychosocial system. Attainment of cross-cultural awareness and empathy at a significant level will require methods that circumvent or otherwise counter those resisting forces. Let us think afresh about what such methods might be, with a full recognition of how difficult the task will be and a corresponding willingness to discard ideas that don't work.

Does Understanding Follow Contact

One of the cherished ideas of our own times and of earlier times is that contact between societies leads to understanding. The durability of this notion is awesome considering the thousands of years of documented evidence to the contrary. Consider the following example. When the French began to explore North America they came into contact with a number of aboriginal groups. At various times they attempted to muster the males of these groups into fighting units. The Indians clearly had no aversion to fighting; they were warriors, skilled in the use of arms, proud of triumphs over an enemy. But they would not take orders. French commanders had no control and the so-called chiefs of these groups depended on persuasion, which might or might not be successful. Every individual Indian warrior made his own decisions about whether to join a raid or war party, working out his own battle strategy, and left the fray when he chose.

This kind of contact between the French and the Indians provided the French with detailed information on the ways of their Indian allies - information they noted scornfully in their journals, sometimes sputtering in rage and frustration. But the behavior they described was incomprehensible to them. By virtue of the concrete experiences that the French had with the Indians, the French had rich data - but no understanding. The French were able to see Indian behavior only in the light of their own hierarchical social system, where it is natural for the few to command and the many to obey. Social systems that worked on other principles were literally unimaginable.

Of course, now we are more sophisticated. What happens when the nature of the contact between groups is not one of exploitation or domination but rather one of sympathetic assistance, and where there is at least some preparation for the cultural differences that will be encountered? Here is an account of Peace Corps experience in the Philippines:

> Most human relationships in the world are governed by a pervasive fatalism, in the Philippines best described by the Tagalog phrase, bahala na, which means, "never mind" or, "it will be all right" or, "it makes no difference." Americans, more than any other people in history, believe man can control his environment, can shape the forces of nature to change his destiny. That peculiarity, which is essentially Western, is quintessentially American.
>
> Most of the peoples of the world also value dependency and harmony relationships within the in-group. Rather than stress independence in relationships - freedom from restraint and freedom to make choices - they emphasize reciprocity of obligation and good will within the basic group and protection of that group against outsiders. It is the group - family, tribe or clan - which matters and not the individual. In the Philippines, this phenomenon is perhaps best described by the term utang na loob which means a reciprocal sense of gratitude and obligation.
>
> The value of independence in relationships and getting a job done makes us seem self-reliant, frank, empirical, hardworking, and efficient to ourselves. To Filipinos, the same behavior sometimes makes us seem to be unaware of our obligations, insensitive to feelings, unwilling to accept established practices, and downright aggressive....
>
> Nearly all volunteers had to struggle to understand and deal with Filipino behavior that, when seen from our peculiar stress on independence in relationships as opposed to Filipino utang na loob, was deeply distressing.... Filipinos wanted to be dependent on others and have others dependent on them; they were often ashamed in the presence of strangers and authority figures; they were afraid of being alone or leaving their families and communities; they showed extreme deference to superiors and expected the same from subordinates; they veiled true feelings and opinions in order not to hurt others or be hurt by them....

> It is one thing to study and understand utang na loob. It is another to have a principal treat you as a status figure and to insist that you tell him how to run his school, or to have children in your class cower in what seems to be shame, or to have neighbors who care much more that you should like them and that you should have a pleasurable experience than that you should get your job done.
>
> Filipinos, with their incessant hospitality and curiosity, repeatedly made it plain that for them the main job of Peace Corps volunteers was to enjoy themselves and to enhance pleasure for those around them, an approach to life best described by the Filipino phrase, pakikisama.... Nothing was more difficult for volunteers to understand or accept than that Filipinos wanted them for pleasure in relationships and not to achieve the tasks to which they had been assigned....
>
> It was not just the Filipino's stress on utang na loob and pakikisama which interfered with getting the job done. It was also bahala na, the widespread fatalism of the barrio which showed itself in the lack of emotion at the death of little children, the persistent and nearly universal beliefs that ghosts and spirits control life and death, and the failure of Filipinos to keep promises and appointments. Why should the job matter when fate governs human existence?....
>
> During the first two years, four volunteers resigned and twenty-six others were sent home, usually by mutual agreement, because they were not able or willing to cope with the extraordinary psychological burdens of being Peace Corps volunteers. Some volunteers developed a "what's the use" attitude and failed to appear at school, or made short unauthorized trips away from their barrios. Withdrawal was sometimes followed in the same volunteer by extremely hostile behavior against the Philippine Bureau of Public Schools, Washington, and the Peace Corps staff. Some volunteers, particularly those in the first group, wished there was some honorable way for them to cut short their tour of duty without an overwhelming sense of personal failure.*

The American Peace Corps volunteers, like the French officers of the 17th century, could not escape the powerful influence of their own culture, especially since that culture was so deeply embedded in the very definition of the mission. The task was to render assistance. And success was measured by some kind of closure, "getting the job done." Filipino behavior stood in the way of getting the job done. There were distractions, delays, and detours. And the positive reinforcements that a busy, efficient American would have received in his home setting were nowhere to be found. The result: puzzlement and frustration equivalent to that of the French in their relations with Indian groups.

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* Lawrence H. Fuchs, "The Role and Communication Task of the Change Agent - Experiences of the Peace Corps in the Philippines", in Daniel Lerner and Wilbut Schramm, eds., Communication and Change in the Developing Countries (Honolulu: East-West Centre Press, 1967), pp. 242-245.

Achieving Understanding

But some volunteers did solve the cultural puzzle.

> A male volunteer from South Carolina, D was as much admired by Filipinos and volunteers as any volunteer in the project. Almost from the first, he accepted people for what they were, learned the dialect, made friends, and seemed to enjoy that more than anything else. After two years, he wrote, "I consistently believed and followed a life based on getting away from all identity or entanglement with the Peace Corps. My reasons were....to figure out a little bit about what was going on in the Philippines, to see what was really significant in my own place, to try to understand life here, and to learn to function in a way that could be meaningful to me and the community. I burrowed into life here unmindful of anything but my community and involvement and survival...."
>
> Although everyone had thought that he epitomized the ability of a volunteer to live deeply in the culture after just six months, he wrote toward the end of his third year, "I have continued to change here and have now sort of reached a point of being able to feel with others. This is different from understanding how they feel. I am able to be part of them as they do things with each other and me...."*

D was a success in both Filipino and Peace Corps terms. So was another volunteer.

> A male volunteer from Massachusetts ran what appears to have been highly successful in-service training classes on English and science for teachers. He also had effective adult education classes and a successful piggery-poultry project. He seemed to blend into his community almost from the beginning, becoming one of the first volunteers to learn the dialect from his region and use it extensively. He enjoyed serenading at night with the gang from the sari-sari store and drank tuba with the older men who, as he put it "had the pleasure of learning they could drink the American under the proverbial table."**

These two cases teach us some useful things. Both volunteers genuinely joined their communities. They learned the language, sought to "burrow in." Most importantly, they accepted the Filipinos on their own terms and made friends with them, presumably long before their own understanding of the local culture had developed. D wrote, "The people are different, but willing to take me in...." Somehow or other, the Filipino traits that so frustrated other volunteers were not an obstacle to these two. Instead, these two accepted not only the worth of the Filipinos but the worth of their ways, enough to practice them joyfully. And out of that long practice came D's remarkable statement that he was now able to feel with others.

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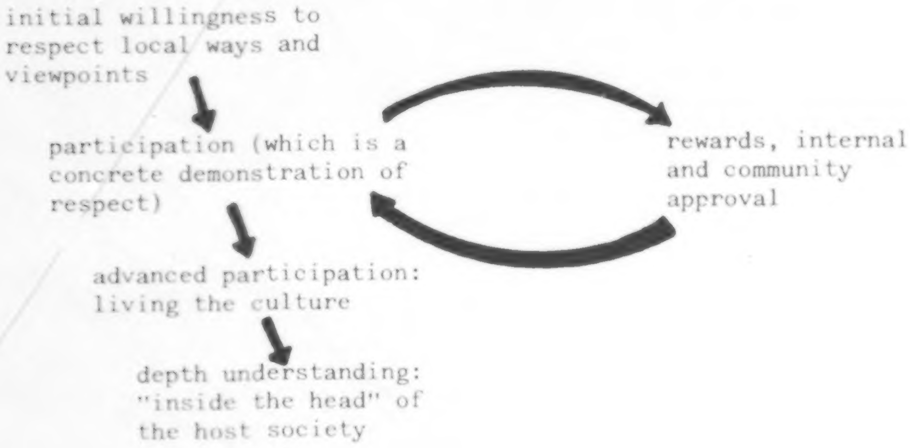
* Ibid., p. 253

** Ibid., p.250

Did the two volunteers "go native"? In a sense. Perhaps the most important respect in which this is true lies in the acceptance of the worth and authority of the local community's standards of conduct. These volunteers participated in Filipino life. That participation was reinforced in two ways. First, it must have been intrinsically enjoyable to these particular young men. It was satisfying to drink tuba with the local males. Second, that participation must have won social approval from the Filipinos and that approval must have mattered to these volunteers. Conceivably the approval of Peace Corps staff became less important (remember that D chose to shake off "entanglement" with the Peace Corps) as the approval of the local community became more important.

The sequence of events seems to go like this:


initial willingness to respect local ways and viewpoints
participation (which is a concrete demonstration of respect)
rewards, internal and community approval
advanced participation: living the culture
depth understanding: "inside the head" of the host society

It is worth noting that it was only after three years of intense, 24-hour-a-day experience that D felt that he was inside the Filipino head, seeing and feeling in Filipino ways. This, of course, should be no surprise, especially to Americans with their centuries of experience in the difficulties of immigrant assimilation. Stories of immigrants are replete with the difficulties of adjustment, the persistence of old-country ways and attitudes, the stress between parents and the children born in the new country. Many immigrants never made the cultural shift emotionally, even after decades of living in the new setting. But many did.

Respect and Participation - Missing Elements

What the Peace Corp examples - and the American immigrant experience - show us is that it is not easy to attain cross-cultural awareness or understanding of the kind that puts you into the head of a person from an utterly different culture. Contact alone will not do it. Even sustained contact will not do it. There must be a readiness to respect and accept, and a capacity to participate. The participation must be reinforced by rewards that matter to the participant. And the participation must be sustained over long periods of time. Finally, one may assume that some plasticity in the individual, the ability to learn and change, is crucial. In general, the young will be more flexible and able to achieve this.

This kind of cross cultural awareness is not reached by tourists nor, in the days of empire, was it reached by colonial administrators or missionaries, however long their service on foreign soil. In American schools, despite integration and black and Chicano study programs, whites do not achieve such an awareness of minority world-views. The missing elements are respect and participation. The society offers limited gratifications for reinforcement of respect for minorities - and very limited penalties for disrespect. And it offers absolutely no rewards to those of the white majority who might seek to participate in minority behavior patterns. The situation for the minority groups is somewhat different; there are social rewards for participating in the majority culture and many individuals shuttle more or less successfully between the two worlds or work our some kind of synthesis.

Options

If cross-cultural awareness of a profound sort is extremely difficult to attain, what are the options? Are there lesser varieties of awareness that might nonetheless be said to contribute to a global perspective? Are there better methods than have typically been employed to reach awareness? Is the goal itself worthwhile, i.e. does cross-cultural awareness matter?

Let me talk to that last question first. Yes, cross-cultural awareness does matter, for the following major reason if for no other. Several million years of evolution seem to have produced in us a creature that does not easily recognize the members of its own species. That is stated in rather exaggerated form but it refers to the fact that human groups commonly have difficulty in accepting the humanness of other human groups.

> ....we call a group of primitives in northern North America Eskimos; this name, originated by certain Indians to the south of the Eskimos, means "Eaters of Raw Flesh." However, the Eskimos' own name for themselves is not Eskimos but is Inupik, meaning "Real People." By their name they provide a contrast between themselves and other groups; the latter might be "people" but are never "real."*

This practice of naming one's own group "the people" and by implication relegating all others to not-quite-human status has been documented in non-literate groups all over the world. But it is simply one manifestation of a species trait that shows itself in modern populations as well. It is there in the hostile faces of the white parents demonstrating against school busing. You will find it lurking in the background as Russians and Chinese meet at the negotiating table to work out what is ostensibly a boundary dispute. And it flares into the open during tribal disputes in Kenya.

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* Wendell H. Oswalt, Understanding our Culture (Holt, Rinehart & Winston, Incs., 1970), p. 19

It must, once, have been an adaptive trait. Perhaps, in ways that we now tend to deprecate, it still is. We call it chauvinism rather than self-esteem. Clearly, there are positive effects associated with a strong sense of group identity. Loyalty is a virtue everywhere, disloyalty abhorred everywhere. The inner harmony of groups is strengthened if aggression can be displaced, diverted to external targets. And if aggression is to be justified, then it helps if the enemy is not quite human. It helps even more if the enemy can be shown to be engaging in practices that are so outrageously different from one's own that they can be credibly labeled inhuman.

There was a time when the solidarity of small groups of humans was the basis for the survival of the species. But in the context of mass populations and weapons of mass distructiveness, group solidarity and the associated tendency to deny the full humanness of other peoples pose serious threats to the species. When we speak of "humans" it is important that we include not only ourselves and our immediate group but all four billion of those other bipeds, however strange their ways.

This is the primary reason for cross-cultural awareness. If we are to admit the humanness of those others, then the strangeness of their ways must become less strange. Must, in fact, become believable. Ideally that means getting inside the head of those strangers and looking out at the world through their eyes. Then the strange becomes familiar and totally believable. As we have seen, that is a difficult trick to pull off. But there may be methods that will increase the probability of success. Further, there are lesser degrees of cross-cultural awareness than getting inside the head; these more modest degrees of awareness are not to be scorned.

Levels of Cross-cultural Awareness

We might discriminate between four levels of cross-cultural awareness as follows:

Level	Information	Mode	Interpretation
I.	awareness of superficial or very visible cultural traits; stereotypes	tourism, textbooks, National Geographic	unbelievable, i.e. exotic, bizarre
II.	awareness of significant and subtle cultural traits that contrast markedly with one's own	culture conflict situations	unbelievable, i.e. frustrating irrational
III.	awareness of significant and subtle cultural traits that contrast markedly with one's own	intellectual analysis	believable, cognitively
IV.	awareness of how another culture feels from the standpoint of the insider	cultural immersion: living the culture	believable because of subjective familiarity

At level I, a person might know that Japanese were exaggerated in their politeness and gestures of deference. At level II are those who know, either through direct or secondhand experience, of cultural traits that significantly (and irritatingly) contrast with one's own practices. The French in their relations with some Indian tribes and the Peace Corps volunteers who failed to adjust might be at this level. So, too, might those who despair over the seeming inability of many developing countries to control population growth. At level III are those who might know, for example, that the really distinctive aspect of the Japanese social hierarchy has nothing to do with the forms of politeness but rather exists in the keen sense of mutual obligation between superior and inferior. The level III person accepts this cultural trait intellectually it makes sense to him. Peace Corps volunteers might have had this kind of intellectual understanding before actual contact with host cultures. After that contact, some of them slipped to level II and some moved to level IV.

According to this scheme, "unbelievability" is achieved only at levels III and IV. And I have argued that believability is necessary if one group of humans is to accept other members of the biological species as human. I have also noted the rigors of the climb to level IV. This seems to leave level III as the practical goal. But is level III enough?

My position is that level III is indeed more attainable than level IV, and it is a reasonably worthy goal. But not quite enough. We should try to attain at least some aspects of level IV awareness. We can. There are new methods to be explored. And there is a more general reason for encouragement. The evolutionary experience that seemed to freeze us into a small-group psychology, anxious and suspicious of those who were not "us", also made us the most adaptive creature alive. That flexibility the power to make vast psychic shifts, is very much with us. One of its manifestations is the modern capacity for empathy.

Beyond Empathy

Daniel Lerner in The Passing of Traditional Society writes:

> Empathy....is the capacity to see oneself in the other fellow's situation. This is an indispensable skill for people moving out of traditional settings. Ability to empathize may make all the difference, for example, when the newly mobile persons are villagers who grew up knowing all the extant individuals, roles and relationships in their environment. Outside his village or tribe, each must meet new individuals, recognize new roles, and learn new relationships involving himself....
>
> ....high empathic capacity is the predominant personal style only in modern society, which is distinctively industrial, urban, literate and participant. Traditional society is non-participant - it deploys people by kinship into communities isolated from each other and from a center....
>
> Whereas the isolate communities of traditional society functioned well on the basis of a highly constrictive personality, the interdependent sectors of modern society require widespread participation. This in turn requires an expansive and adaptive

> self-system, ready to incorporate new roles and to identify personal values with public issues. This is why modernization of any society has involved the great characterological transformation we call psychic mobility....In modern society more individuals exhibit higher emphathic capacity than in any previous society.*

If Lerner is correct, modern populations have a dramatically different outlook, a dramatically different readiness for change, than traditional populations. That difference must have been learned - and by millions of people. If the latent capacity for empathy can be learned or activated, then it may not be too much to work toward a psychic condition that reaches a step beyond empathy. Magoroh Maruyama, an anthropologist-philosopher, describes that next step as transspection.

> Transspection is an effort to put oneself in the head ....of another person. One tries to believe what the other person believes, and assume what the other person assumes ....Transspection differs from analytical "understanding." Transspection differs also from "empathy." Empathy is a projection of feelings between two persons with one epistemology. Transspection is a trans-epistemological process which tries to learn a foreign belief, a foreign assumption, a foreign perspective, feelings in a foreign context, and consequences of such feelings in a foreign context. In transspection a person temporarily believes whatever the other person believes. It is an understanding by practice.**

Empathy, then, means the capacity to imagine oneself in another role within the context of one's own culture. Transspection means the capacity to imagine oneself in a role within the context of a foreign culture. Putting Lerner and Maruyama together we might chart the psychic development of humanity as follows:

Traditional peoples	unable to imagine a viewpoint other than that associated with fixed roles in the context of a local culture
Modern peoples	able to imagine and learn a variety of roles in the context of a national culture
Postmodern peoples	able to imagine the viewpoint of roles in foreign cultures

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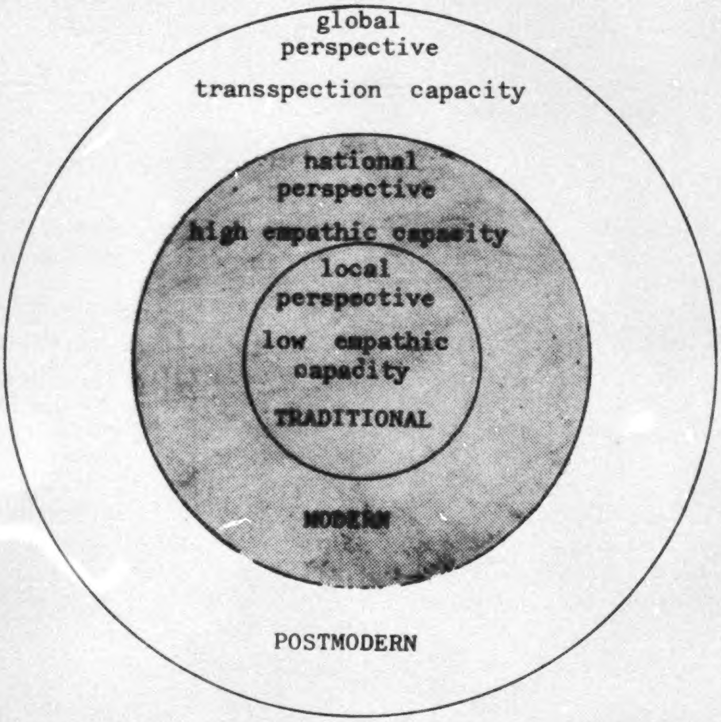
* Daniel Lerner, The Passing of Traditional Society (Free Press, 1958) pp. 50, 51

** Magoroh Maruyama, "Towards a Cultural Futurology", Cultural Futurology Symposium, 1970 American Anthropological Association national meeting, published by Training Center for Community Programs, University of Minnesota

Or, we might show the sequence of development in a more graphic way, as involving a movement from the constrictions of local perspectives through the expanded psychological flexibility necessary for role learning in large, heterogeneous national societies, to the advanced versatility of "global psyches" that travel comfortably beyond the confines of the home culture. (The grey zone is home culture).

The modern personality type did not develop because it was planned. It emerged in the context of changing social conditions. The postmodern personality type, similarly, is not likely to be produced by educational strategies. But if there is a broad social movement, an essentially unplanned intensification of human interaction on the world stage, then educators and other interested parties can play their minor but nonetheless useful roles in the unfolding drama. For educators, that will mean providing students with maximum experience in transspection. And maximum experience means more than time. It means a climate in which transspection is facilitated and expected - and in which the expectations are reinforced. Under such circumstances the schools might produce a slightly higher proportion of persons with the kind of psychic mobility displayed by D, the Peace Corps worker who could feel with others. That would be a gain.

If more and more individuals reach the vantage point of level IV awareness there will be another kind of gain. Dispelling the strangeness of the foreign and admitting the humanness of all human creatures is vitally important. But looking at ourselves from outside our own culture is a possibility for those who can also see through the eyes of the foreigner - and that has significance for the perspective consciousness discussed earlier. Native social analysts can probe the deep layers of their own culture but the outside eye has a special sharpness; if the native for even a moment can achieve the vision of the foreigner he will be rewarded with a degree of self-knowledge not otherwise obtainable.



APPENDIX B

RECOMMENDATIONS CONCERNING EDUCATION FOR INTERNATIONAL UNDERSTANDING, CO-OPERATION AND PEACE, AND EDUCATION RELATING TO HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS

(These were adopted by the General Conference of UNESCO meeting in Paris in November, 1974. The full document has ten main sections. Below are selected extracts from three of them)

III GUIDING PRINCIPLES

3. Education should be infused with the aims and purposes set forth in the Charter of the United Nations, the Constitution of Unesco and the Universal Declaration of Human Rights, particularly Article 26, paragraph 2, of the last-named, which states: "Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace".

4. In order to enable every person to contribute actively to the fulfilment of the aims referred to in paragraph 3, and promote international solidarity and co-operation, which are necessary in solving the world problems affecting the individuals' and communities' life and exercise of fundamental rights and freedoms, the following objectives should be regarded as major guiding principles of educational policy:

   (a) an international dimension and a global perspective in education at all levels and in all its forms;

   (b) understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations;

   (c) awareness of the increasing global interdependence between peoples and nations;

   (d) abilities to communicate with others;

   (e) awareness not only of the rights but also of the duties incumbent upon individuals, social groups and nations towards each other;

   (f) understanding of the necessity for international solidarity and co-operation;

   (g) readiness on the part of the individual to participate in solving the problems of his community, his country and the world at large.

5. Combining learning, training, information and action, international education should further the appropriate intellectual and emotional development of the individual. It should develop a sense of social

responsibility and of solidarity with less privileged groups and should lead to observance of the principles of equality in everyday conduct. It should also help to develop qualities, aptitudes and abilities which enable the individual to acquire a critical understanding of problems at the national and the international level; to understand and explain facts, opinions and ideas; to work in a group; to accept and participate in free discussions; to observe the elementary rules of procedure applicable to any discussion; and to base value-judgements and decisions on a rational analysis of relevant facts and factors.

6. Education should stress the inadmissibility of recourse to war for purposes of expansion, aggression and domination, or to the use of force and violence for purposes of repression, and should bring every person to understand and assume his or her responsibilities for the maintenance of peace. It should contribute to international understanding and strengthening of world peace and to the activities in the struggle against colonialism and neo-colonialism in all their forms and manifestations, and against all forms and varieties of racialism, fascism, and apartheid as well as other ideologies which breed national and racial hatred and which are contrary to the purposes of this recommendation.

V PARTICULAR ASPECTS OF LEARNING, TRAINING AND ACTION

Cultural aspects

17. Member States should promote, at various stages and in various types of education, study of different cultures, their reciprocal influences, their perspectives and ways of life, in order to encourage mutual appreciation of the differences between them. Such study should, among other things, give due importance to the teaching of foreign languages, civilizations and cultural heritage as a means of promoting international and inter-cultural understanding.

Study of the major problems of mankind

18. Education should be directed both towards the eradication of conditions which perpetuate and aggravate major problems affecting human survival and well-being - inequality, injustice, international relations based on the use of force - and towards measures of international co-operation likely to help solve them. Education which in this respect must necessarily be of an interdisciplinary nature should relate to such problems as:

(a) equality of rights of peoples, and the right of peoples to self-determination;

(b) the maintenance of peace; different types of war and their causes and effects; disarmament; the inadmissibility of using science and technology for warlike purposes and their use for the purposes of peace and progress; the nature and effect of economic, cultural and political relations between countries and the importance of international law for these relations, particularly for the maintenance of peace;

(c) action to ensure the exercise and observance of human rights, including those of refugees; racialism and its eradication; the fight against discrimination in its various forms;

(d) economic growth and social development and their relation to social justice; colonialism and decolonization; ways and means of assisting developing countries; the struggle against illiteracy; the campaign against disease and famine; the fight for a better quality of life and the highest attainable standard of health; population growth and related questions;

(e) the use, management and conservation of natural resources, pollution of the environment;

(f) preservation of the cultural heritage of mankind;

(g) the role and methods of action of the United Nations system in efforts to solve such problems and possibilities for strengthening and furthering its action.

19. Steps should be taken to develop the study of those sciences and disciplines which are directly related to the exercise of the increasingly varied duties and responsibilities involved in international relations.

VII TEACHER PREPARATION

33. Member States should constantly improve the ways and means of preparing and certifying teachers and other educational personnel for their role in pursuing the objectives of this recommendation and should, to this end:

(a) provide teachers with motivations for their subsequent work; commitment to the ethics of human rights and to the aim of changing society, so that human rights are applied in practice; a grasp of the fundamental unity of mankind; ability to instil appreciation of the riches which the diversity of cultures can bestow on every individual, group or nation;

(b) provide basic interdisciplinary knowledge of world problems and the problems of international co-operation, through, among other means, work to solve these problems;

(c) prepare teachers themselves to take an active part in devising programmes of international education and educational equipment and materials, taking into account the aspirations of pupils and working in close collaboration with them;

(d) comprise experiments in the use of active methods of education and training in at least elementary techniques of evaluation, particularly those applicable to the social behaviour and attitudes of children, adolescents and adults;

(e) develop aptitudes and skills such as a desire and ability to make educational innovations and to continue his or her training; experience in teamwork and in interdisciplinary studies; knowledge of group dynamics; and the ability to create favourable opportunities and take advantage of them;

(f) include the study of experiments in international education, especially innovative experiments carried out in other countries, and provide those concerned, to the fullest possible extent, with opportunities for making direct contact with foreign teachers.

34. Member States should provide those concerned with direction, supervision or guidance - for instance, inspectors, educational advisers, principals of teacher-training colleges and organizers of educational activities for young people and adults - with training, information and advice enabling them to help teachers work towards the objectives of this recommendation, taking into account the aspirations of young people with regard to international problems and new educational methods that are likely to improve prospects for fulfilling these aspirations. For these purposes, seminars or refresher courses relating to international and inter-cultural education should be organized to bring together authorities and teachers; other seminars or courses might permit supervisory personnel and teachers to meet with other groups concerned such as parents, students, and teachers' associations. Since there must be a gradual but profound change in the role of education, the results of experiments for the remodelling of structures and hierarchical relations in educational establishments should be reflected in training, information and advice.

35. Member States should endeavour to ensure that any programme of further training for teachers in service or for personnel responsible for direction includes components of international education and opportunities to compare the results of their experiences in international education.

36. Member States should encourage and facilitate educational study and refresher courses abroad, particularly by awarding fellowships, and should encourage recognition of such courses as part of the regular process of initial training, appointment, refresher training and promotion of teachers.

37. Member States should organize or assist bilateral exchanges of teachers at all levels of education.

APPENDIX C

"EDUCATION FOR A GLOBAL COMMUNITY"

(This was the theme of the 1976 conference of the World Confederation of Organisations of the Teaching Profession. The following is the statement drafted at, and endorsed by, that conference)

Definition

"Education for a Global Community" is aimed at the establishment of a world of interdependent nations, having diverse languages, customs, values and distinct cultures with full knowledge and understanding of each other out of which should flow mutual respect, love, tolerance and friendship and genuine concern for the independence and welfare of one another.

Preamble

The theme "Education for a Global Community" reflects the concern of all teachers and their professional organizations to achieve through the educational process a world that is more humane, more equitable, more balanced socially and economically, a society in which it is truly possible to eliminate narrow nationalism and live in a community of broad horizons and interdependent international dimensions, without any loss of the fundamental human liberties or the cultural identities of any peoples.

A. The Role of the Individual Teacher in Education for a Global Community

With the support of the society and the family, we as educators are a vital force in every society, possessing power and influence of unique scope and potential. We care for and nourish the single most important property of every society - its young. We participate with immense influence in the very important process of character moulding. We provide hope and promise, stimulate ambition, and nurture pride in the self. We correct flaws and indicate goals helping to bring each individual over the threshold of youth into a responsible and productive maturity.

We, therefore, recommend that all teachers should:

1. Encourage open discussion which allows students to develop a respect for all human beings.

2. Champion the cause of social justice for all students in their classes, schools and communities.

3. Educate all youth to practise co-operation along with competition.

4. Promote the concept of a global community by including in all curriculum development where possible appreciations of diverse cultures.

5. Work in harmony with the home and the community.

b. Expand its activities of promoting objectives of international concern such as human rights, the environment and world peace.

c. Continue to initiate, expand and promote regional developmental activities.

d. Intensify efforts to secure the full implementation by all countries of the UNESCO/ILO Recommendation Concerning the Status of Teachers.

e. Press intergovernmental organizations and their secretariats to act with renewed commitment to the expectations for a global community contained in such instruments as the U.N. Charter, the Universal Declaration of Human Rights and the Constitution of UNESCO.

2. In the educational role:

   a. Develop and disseminate guidelines for implementing the concept of Education for a Global Community.

   b. Initiate and facilitate the exchange of teachers and students among all nations.

   c. Provide its member organizations with the resources such as elected officials, professional staff, research materials and financial assistance whenever possible to aid the members in promoting international awareness for Education in a Global Community.

   d. Initiate follow-up activities that evaluate the implementation of assembly recommendations adopted on respective themes.

3. In the political process:

   a. Continue to maintain its own autonomy and freedom of action in all regions of the world regardless of idealogical concepts.

   b. Continue to maintain workable relationships with the international trade union movement.

   c. Continue to recognize the complete independence of its affiliates.

6. Make appropriate use of mass media and seize all other opportunities to publicize the concept of a global community.

7. Ensure that one's own training and professional education includes a realization of the objectives of "Education for a Global Community".

8. Eliminate prejudice and bias from their teaching, be selective, and show the individual how to assume his or her role in a global society.

9. Assist young people towards comprehending their responsibilities with regard to the interdependence of individuals and groups of people in order to understand more fully the interdependence of all nations.

B. The Role of the Teachers' Organization in Education for a Global Community

Vital to the role of teacher organization in Education for a Global Community is the need for true unity of all professional teacher organizations within respective countries. Only then can we hope to achieve by example a spirit of true interdependence of nations.

Within the limitations of their jurisdictions teacher organizations should be ever alert to the dangers of false information which nurtures false concepts. They must help to monitor the quality of information received and disseminated about individuals, cultures and other nations, and assure that it is based on unbiased factual data.

We, therefore, recommend that teacher organizations should:

1. Urge its members to accept the principles and responsibilities and adopt the guidelines set out in the foregoing section, The Individual Teacher and Education for a Global Community.

2. Facilitate the development of its members as participatory decision-makers by:

   a. Striving where necessary to extend the right to such participation within their respective schools and at all levels of administration and policy determination.

   b. Actively sponsoring professional development programs, including teacher and student exchanges.

   c. Continuing or developing involvement in WCOTP regional activities.

d. Ensuring that the structure and procedure within their own organizations allow for full participation in decision-making.

3. Endeavor to maximize the organizations' sphere of educational influence. To achieve this objective teacher organizations should:

    a. Exhaust every appropriate avenue in representations to political and non-political groups.

    b. Seek to gain community support, in particular from parents and parent organizations.

    c. Encourage its members to be actively involved in community civic organizations and other community agencies.

    d. Press for the inclusion in training and professional education of the objectives of education for a global community.

    e. Use its influence and resources to endeavor to ensure that information presented to students about other communities shall be up-to-date, factual and relevant to the lives and cultures of those communities.

    f. To co-operate closely with other teacher organizations in the furtherance of (e).

    g. Influence and use the media to develop not only harmonious relationships between its members and the community but also to help keep the community well-informed on educational developments, issues, trends, and related teacher organization direction.

4. Encourage members to work co-operatively with the trade union movement in whatever ways are considered appropriate.

C. The Role of WCOTP in Education for a Global Community

The Conferedation recognizes among its aims the improvement of teaching methods, the promotion of international understanding and good will and the fostering of closer social and professional relationships between all teachers of the world through international association.

We, therefore, recommend that WCOTP should:

1. Through international co-operation:

    a. Continue to develop and disseminate information about its world-wide structure and international actions.

D. Declaration of Commitment

We the delegates gathered together at this, the largest and most representative meeting of international teacher organizations, make the following declaration of commitment.

We will press our organizations to:

1. Implement the resolutions on "Education for a Global Community" adopted by this Assembly.
2. Take the strongest possible steps to reverse government policy and action that hinders the development of a global community in education.
3. Provide the strongest possible assistance to any affiliate that finds itself in a conflict situation, through endeavoring to implement the foregoing resolutions.